

DEAR BOARD OF DIRECTORS OF MAP,

ENCLOSED IS A PAMPHLET WHICH I HOPE WILL BE USEFUL TO YOU MOST ESPECIALLY IN DISCHARGING YOUR SACRED DUTIES AND IN THE EXERCISE OF YOUR AUTHORITY DELEGATED BY OUR DEAR FR. ALOYSIUS, FOUNDER OF MAP.

I AM DEEPLY GRATEFUL FOR THE TIME AND ATTENTION YOU AFFORDED ME AND MY REPORT DURING YOUR LAST MEETING. ALLOW ME TO CLARIFY MY PURPOSE IN GIVING THE REPORT. LOVE AND DUTY IMPELS ME TO BRING OUT IN THE OPEN THE TRUTH ESPECIALLY WITH REGARD TO MATTERS THAT THREATEN THE GROWTH OF MAP. MY DUTY IS TO TELL YOU. IT IS UP TO YOU TO TAKE UP A COURSE OF ACTION OR NOT- TO BELIEVE ME OR NOT. I HAVE DONE MY PART.

PLEASE PARDON ME IF I HAD BEEN EMOTIONAL IN MY REPORTING. I COULD NOT HELP BUT REMAIN FACTUAL AND EMOTIONAL- VERY SENSITIVE TO THE THINGS THAT I HAD OBSERVED ESPECIALLY IF THE WILL OF FR. ALOYSIUS IS SUFFOCATED AND STIFLED BY ONE OF THE VERY PERSONS WHO WAS ENTRUSTED TO SAFEGUARD AND PROMOTE IT.

THE IDEALS AND PLANS THAT FR. ALOYSIUS LAID DOWN FOR OUR OWN CONGREGATION IS THE VERY PLAN THAT OUR BLESSED MOTHER LAID DOWN FOR PEACE AND SALVATION OF THE WORLD. AND GOD SENT NOBODY LESS THAN HIS MOTHER TO SHOW US THE SERIOUSNESS OF HIS MESSAGE AT FATIMA. OUR CONGREGATION HOLDS THE VERY HOPE FOR THE VERY SERIOUS PROBLEM THAT THE WORLD IS CONFRONTED WITH.

AS ONE OF YOU SAID THAT HE DOES NOT APPRECIATE WHAT I REPORTED- TO HIM I SAY, I MADE THE REPORT NOT TO BE APPRECIATED BUT TO DO MY DUTY BEFORE GOD AND FR. ALOYSIUS. PLEASE OPEN THE WINDOW SHUTTERS OF YOUR HEART AND MIND THAT YOU MAY SEE OBJECTIVELY THE LIGHT OF TRUTH. MR. WALTHERS- I WISH TO THANK YOU THOUGH FOR COMING LATE TO THE MEETING- LEST MY REPORT WOULD HAVE BEEN CONTINUOUSLY INTERRUPTED.

TO MR. FIDEL JIMENEZ WHO SAID THAT THERE WAS NOTHING WRONG IN FR. CHARLES ZIGZAGGING WHILE PRAYING THE HOLY ROSARY WITH US- I SAY THAT IT WAS FR. CHARLES HIMSELF WHO TOLD US "AVOID SINGULARITY IN YOUR DEVOTIONS ". HE MUST SHOW A GOOD EXAMPLE OF WHAT HE PREACHES.

TO DR. FRANKLIN DAILEY WHO COMMENTED THAT IT SEEMS THERE IS A PROBLEM OF PERSONALITY CONFLICT. IN A SENSE THERE IS A PERSONALITY CONFLICT BECAUSE THE CONFLICT IS BETWEEN PERSONALITIES THAT WANT TO IMPLEMENT THE WILL OF FR. ALOYSIUS AND THE OTHER THAT STIFLES AND STRANGLES. FOR SEVERAL MONTHS I HAVE SUFFERED IN SILENCE THE PAINS EXPERIENCED BY MY HEART SEEING THE WILL OF FR. ALOYSIUS FRUSTRATED. NOW THAT I AM FREE AND OUT OF ALAMOS, MY HEART IS GIVING WAY, AN OUTBURST OF CRY, A RELEASE OF PENT-UP EMOTION ACCUMULATED. I COULD

NOT HELP BUT BE MOVED BY THE CONSPIRACY OF SILENCE TOWARDS THE WILL OF FR. ALOYSIUS AND MY ONLY HOPE IS THE SUPERNATURAL HELP OF GOD'S GRACE WHEREBY HE COULD INTERVENE DIRECTLY OR THROUGH YOU THE MEMBERS OF THE BOARD.

PER CHARLES WALTHERS, I AM VINDICTIVE. AS FAR AS I AM CONCERNED, I AM HAPPY TO HAVE LEFT ALAMOS BECAUSE THE WAY IT HAS BEEN, IT IS NOT MAP AS FR. ALOYSIUS HAS CONCEIVED IT. I LEFT ON GOOD TERMS WITH FR. CHARLES. HE GAVE ME A LETTER OF GOOD RECOMMENDATION AND SAID I COULD HELP HIM TALK TO THE BOARD OF DIRECTORS ESPECIALLY JOE O'CONNOR. I WAS HAPPY TO DO SO. WAS FR. ALOYSIUS VINDICTIVE WHEN HE BECAME FURIOUS ABOUT FR. CHARLES AND FR. ALONZO RETAINING MONEY IN EUROPE? I WITNESSED FR. ALOYSIUS JUST ANGER AND HE WAS NOT VINDICTIVE. NOW FR. CHARLES WANTS SOME MEMBERS TO PERSUADE THE BOARD TO GIVE MAP MONEY TO THE BISHOP.

- FIDEL JIMENEZ TOLD ME THAT THIS IS WHAT FR. CHARLES WANTED.

CHARLES WALTHERS RECOMMENDS THAT I TELL FR. CHARLES THAT I TELL FR. CHARLES AND BISHOP INSTEAD OF TALKING TO THE BOARD. TO HIM I SAY THAT I HAVE ALREADY SPOKEN TO FR. CHARLES ABOUT MANY THINGS, AND ALL I GOT WAS RATIONALIZATIONS. IT IS USELESS. HE SEEMS TO BE ATTACHED TO HIS AUTHORITY. HE TOLD ME THAT I AM ONLY A NOVICE AND I HAVE NO VOICE.

FR. ALOYSIUS, ON THE CONTRARY, WANTED ALL MEMBERS, INCLUDING NOVICES, TO HAVE A VOICE AT THE REGULAR ASSEMBLIES.

FR. CHARLES ALSO QUOTED A BOOK THAT IF YOU BEND DOWN TO OTHERS, IT WILL WEAKEN YOUR AUTHORITY.

- AND THIS IS ALSO THE REASON WHY HE DOES NOT WANT TO ABIDE BY THE DECISION OF THE BOARD.

IT IS ALSO USELESS FOR ME TO PRESENT IT TO THE BISHOP, BECAUSE THE BISHOP IS A SECULAR PRIEST AND NOT A RELIGIOUS. THE BISHOP WILL FULLY SIDE WITH FR. CHARLES AS HE IS A PRIEST THAT BELONGS TO HIS DIOCESE AND NEEDS HIM. IT WILL BE VERY DIFFICULT FOR ME AS FR. CHARLES CAN ALWAYS DISMISS MY REPORT TO THE BISHOP BY RATIONALIZATIONS OR BY DISCREDITING ME (AS I KNOW) HIM. BESIDES THE BISHOP SAID IN AUGUST 15 AT THE LUNCHEON CELEBRATION OF THE RENEWAL OF VOWS " I AM SUPPORTING FR. CHARLES NO MATTER WHAT OTHERS SAY AND I AM TAKING THE RESPONSIBILITY. THIS WAS MY TRANSLATION OF WHAT I HEARD IN SPANISH, BUT I COULD BE WRONG BUT IT IS TO THE BEST OF MY UNDERSTANDING AND MEMORY.

THE BOARD OF DIRECTORS WAS MY ONLY RECOURSE- UNLESS MR. WALTHERS WANTS ME TO TELL OTHER PEOPLE ASIDE FROM THE BOARD- BESIDES I KNOW THAT THE BOARD OF DIRECTORS WAS SET UP BY FR. ALOYSIUS FOR SUCH

PURPOSE. THIS ALSO REMINDS ME OF THE ABSOLUTE SECRECY OF THE BOARD MEETINGS. IT IS INCUMBENT YOU TO REMIND EACH OTHER ABOUT THE SECRECY OF MATTERS DISCUSSED IN THE MEETING. IT SEEMS THAT THERE IS A LEAKAGE

-NOT EVEN FR. CHARLES IS SUPPOSED TO KNOW WHAT WAS DISCUSSED, UNLESS THE BOARD SO DESIRES TO REVEAL IT.

ALSO IF MR. CHARLES WALTHERS REFUSES TO LISTEN TO MY REPORT, DO YOU THINK FR. CHARLES AND THE BISHOP WILL LISTEN?

Mr. WALTHERS ASKS WHY I AM NOT YET ORDAINED, WHY AM I OUT? THE VERY REASON I AM OUT IS MOST PROBABLY BECAUSE OF FR. CHARLES NEGLIGENCE, HIS DISOBEDIENCE TO FR. ALOYSIUS WILL. THE DAY BEFORE MR. WALTHERS LEFT ALAMOS, THE DEVIL TOLD ME "SEE YOUR EFFORTS ARE ALL IN VAIN, EVEN THE BOARD SIDES WITH FR. CHARLES,...IT'S USELESS, JOIN THEM, FORGET THE WILL OF FR. ALOYSIUS." SO FOR A MOMENT, I DID JUST THAT. I DISOBEYED A RULE IN THE CONGREGATION AND AS A RESULT, I FELL INTO A GRAVER FAULT. I IMMEDIATELY LOST NO TIME TO GO TO MY CONFESSOR AND I WAS ABSOLVED. THIS INCIDENT WAS USED BY FR. CHARLES TO INTIMIDATE ME. ANYWAY, I WAS HAPPY TO LEAVE AS I SAW THAT THE CONGREGATION WAS NO LONGER WHAT FR. ALOYSIUS WANTED IT TO BE.

MR. FIDEL JIMENEZ SAID THAT WE SHOULD BE OBEDIENT TO FR. CHARLES AND THE ONLY TIME WE SHOULD DISOBEY IS WHEN THERE IS SIN INVOLVED. TO HIM I SAY, I HAVE TRIED TO BE OBEDIENT TO HIM, TRIED TO PLEASE HIM AND ANTICIPATE HIS DESIRES AND WISHES. HE BECAME ARROGANT WHEN I TRIED TO MENTION ABOUT THE WILL OF FR. ALOYSIUS, DEFEND THE PURPOSE OF FR. ALOYSIUS SETTING UP THE BOARD, THE CHARISMA AND THE APOSTOLATE OF THE CONGREGATION.

THESE TO MY MIND (WITHOUT JUDGING AND CONDEMIMING) AS AN OFFENSE AGAINST GOD'S COMMANDMENTS

1. AGAINST THE 1ST COMMANDMENT

THE WILL OF GOD IS NOT BEING FOLLOWED WHICH IS MANIFESTED IN THE WILL OF THE FOUNDERS (SEE THE ENCLOSED VATICAN PAMPHLET ON THE RELIGIOUS LIFE). THE SELF WILL IS FOLLOWED AND ADORED INSTEAD OF DOING GOD'S WILL.

IF THE WILL OF GOD AS MANIFESTED IN THE WILL OF FR. FOUNDER, FR. ALOYSIUS IS NOT FOLLOWED, IT BETTER BE THAT ALAMOS AND GUADALAJARA GROUP BE DISBANDED. FR. CHARLES IS SUPPOSED TO SAFEGUARD, TO PROMOTE, TO ACTIVELY SHOW THE ECCLESIASTICAL AUTHORITIES WITH ENTHUSIASM AND ZEAL THE VERY CHARISM AND TRADITION THAT OUR CONGREGATION STANDS FOR SO IT MAY BE APPROVED.

2. AGAINST THE THIRD COMMANDMENT-

FR. CHARLES ALLOWED AND PERMITTED THE BROTHERS TO MISS HOLY MASS ON SUNDAY IN EXCHANGE FOR STAYING OVER NIGHT AT CANYON DE COBRE

3. AGAINST THE FOURTH COMMANDMENT-

FR. ALOYSIUS IS OUR FATHER FOUNDER. GOING AGAINST HIS WILL IS IN FACT DISHONORING FATHER AND MOTHER. (THE PLAN OF FATHER ALOYSIUS IS FOLLOWING OUR BLESSED MOTHER'S PEACE PLAN FROM GOD)

4. AGAINST 5TH COMMANDMENT-

WE ARE ALLOWING MANY SOULS TO BE LOST BY NOT DOING THE WILL OF FR. ALOYSIUS WHICH IS THE SAME PROGRAM THAT OUR LADY OF FATIMA LAID DOWN FOR PEACE AND SALVATION OF SOULS.

5. THOU SHALL NOT STEAL-

THE CONGREGATION IS USING MONEY ACCORDING TO THEIR OWN WILL, NOT ACCORDING TO FR. ALOYSIUS WILL.

AS FAR AS I AM CONCERNED, I CAME TO ALAMOS IN GOOD FAITH, ABANDONNING EVERYTHING IN GOD'S HANDS. NOW THAT I AM BACK IN THE WORLD, I DO NOT HARBOR ANY GRUDGE NOR RANCOR IN MY HEART AGAINST FR. CHARLES BUT I PRAY THAT HE REPENTS AND TURN BACK THE STEERING WHEEL OF THE CONGREGATION 180 DEGREES BACK TO ITS ORIGINAL COURSE WHERE FR. ALOYSIUS MEANT IT TO BE. MAY GOD FORGIVE ME IF I AM DOING WRONG, BUT I MUST DO WHAT MY CONSCIENCE DICTATES.

MAY GOD ENLIGHTEN YOU ALL TO DO WHAT IS PROPER TO HONOR AND UPHOLD THE WILL AND SPIRIT OF FR. ALOYSIUS. MAY FR. ALOYSIUS EFFORTS, TEARS AND SUFFERINGS FOR MAP NOT GO IN VAIN.

RESPECTFULLY YOURS.

(SIGNED) ALESSANDRO MANAHAN

APRIL 12, 1985

(CONFIDENTIAL)

DEAR BOARD OF DIRECTORS,

I AM ENCLOSING A DECLARATION I HAVE MADE CONCERNING THE MISSIONARIES OF PERPETUAL ADORATION. I LOVE FR. ALOYSIUS AND THE CONGREGATION AND AS MY DECLARATION REFLECTS, THIS IS NO LONGER THE CONGREGATION THAT FR. ALOYSIUS STARTED.

EACH OF US HAVE THE OBLIGATION BEFORE ALMIGHTY GOD TO ATTEMPT TO CORRECT THE SITUATION.

I WILL BE PRAYING THAT WE WILL NOT BE GUILTY OF ANY SIN OF OMISSION IN THIS REGARD.

I THANK YOU VERY MUCH.

YOURS IN OUR BLESSED MOTHER OF FATIMA AND HER SON JESUS CHRIST IN THE MOST BLESSED SACRAMENT.

(signed) ALESSANDRO MANAHAN

APRIL 23, 1985

(CONFIDENTIAL)

DECLARATION OF ALESSANDRO MANAHAN CONCERNING M.A.P.

Date: April 14, 1985
File: Manahan, Alessandro
Archive: Joseph E. O'Connor

LACK OF ORIENTATION AND FORMATION

1. AFTER ARRIVAL IN ALAMOS, RR. CHARLES WAS AWAY FOR FOUR WEEKS. THERE WAS NO ORIENTATION PROGRAM, NO WRITTEN RULES OR POLICIES I OBSERVED IN THE YEAR AND A HALF THAT I WAS IN THE CONGREGATION. NO ONE TO TURN TO FOR GUIDANCE IN MATTERS OF ORGANIZATION, INTERNAL PROBLEMS OF THE CONGREGATION, PERSONAL PROBLEMS OF TRANSITION, ARIDITY AND OTHER SPIRITUAL PROBLEMS.
2. BRO. ARMANDO ALMOST DIED. HE WAS GIVEN THE LAST SACRAMENTS. HE WAS FOUND ONE MORNING ON THE FLOOR UNCONSCIOUS FULL OF VOMIT. HE SLEPT WITH LIVE CHARCOAL IN THE ROOM. HE MUST HAVE SUFFOCATED. THE CAUSE OF HIS NEAR DEATH WAS THE RESULT OF UNBALANCED PROGRAMMING AND LACK OF PRUDENCE.
3. AS FAR AS THE SPIRITUAL FORMATION OF THE BROTHERS, THE SUPERIOR TELLS ME THAT THE DAILY HOLY MASS AND COMMUNION, MEDITATION AND THE HOLY ROSARY ARE THE BUILT IN INSTRUMENTS OF FORMATION. THIS IS LIKE TREATING THE BROTHERS AND THE SACRAMENTS AS MACHINES
4. THE BROTHERS NEED TO BE GUIDED BY FR. CHARLES. BRO. CESARIO TOLD ME THAT MANY BROTHERS WERE BADLY IN NEED TO TALK TO HIM FOR COUNSELLING AND GUIDANCE BUT HE WAS ALWAYS AWAY. HE SAID THAT IF HE WERE TO EFFICIENTLY FORM THE BROTHERS, HE WOULD BE REQUIRED TO SPEND ONE HUNDRED PERCENT OF HIS TIME WITH THEM AS THE CONSTITUTION REQUIRE. HE WILL HAVE NO MORE TIME FOR DOING OTHER THINGS, LIKE LOOKING FOR VOCATIONS. HE DOESN'T DO ANY VOCATION WORK ANYWAY AND FOR A YEAR AND A HALF THAT I WAS THERE 4 PEOPLE CAME BUT 6 LEFT. THIS I PERSONALLY THINK WAS DUE TO HIS LACK OF ZEAL AND ENTHUSIASM, COMPETENCY, GUIDANCE AND FATHERLY CARE
5. BRO. ESGUER, A POSTULANT, ONCE SAID TO ME THAT THERE WERE MANY GAYS (HOMOSEXUALS) IN OUR CONGREGATION. ONE OF THEM WHO IS STILL THERE RIGHT NOW WAS WITH HIM ONE TIME WHILE SHOPPING AT NAVAJOA. HE TOLD ME THAT THIS BROTHER WAS LOOKING AT GOOD LOOKING MEN AND ADMIRING THEM.
6. BRO. CESARIO, OUR VICAR GENERAL, GIVES BAD EXAMPLE BY DOING HIS OFFICE WORK INSTEAD OF BEING IN THE HOLY HOUR. IS THIS THE EXAMPLE OF A MISSIONARY OF PERPETUAL ADORATION?

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7. BROTHERS IN ALAMOS DON'T HAVE GOOD STUDY HABITS AND THE SUPERIOR AND BRO. ARMANDO DON'T EMPHASIZE THIS AREA. SOME BROTHERS HAVE FREE TIME IN SCHOOL WHICH WAS USED IN PLAYING AND SOCIALIZING WITH OTHER STUDENTS. ONE BROTHER FOUND A GIRL FRIEND IN SCHOOL WHILE BEING IN THE MONASTERY. THIS SHOWS A LACK OF MONITORING BY OUR SUPERIOR AND ALSO POOR SPIRITUAL FORMATION EFFORTS. AS A RESULT POSTULANTS GET ZERO ON TESTS IN ALAMOS.

8. IF THE WALL THAT FELL DOWN IN DECEMBER HAD BEEN REPAIRED BEFORE, THE COST WOULD HAVE NOT BEEN TOO MUCH. THIS IS AN EXAMPLE OF NEGLIGENCE ON THE PART OF THE SUPERIOR. IT WAS IN NOTICEABLE NEED OF REPAIR FOR MONTHS.

9. A BROTHER CONFIDED TO ME THAT HE MET AN AMERICAN GIRL IN ALAMOS WHO INVITED HIM TO HER HOME. HE OCCASSIONALLY COOKED FOR HER AND FORNICATED WITH HER.

10. BROTHER YSMAEL, A PROFESSED BROTHER, SERIOUSLY STATES THAT THE SACRED SCRIPTURES IS MORE IMPORTANT THAN THE HOLY EUCHARIST.

11. FR. CHARLES IN HIS FREQUENT ASSOCIATION WITH THE BISHOP AND SECULAR PRIEST MAY HAVE BEEN INFLUENCED IN HIS ATTITUDE, FORGETTING THE FACT THAT HE IS A RELGIOUS PRIEST. HE GIVES RETREATS HERE AND THERE , TO THIS GROUP OF NUN AND TO THAT GROUP OF CHARISMATIC MEMBERS, FREQUENTING NAVAJOA AND OBREGON AND WHO KNOWS WHERE, FORGETTING THAT HIS MAIN DUTY IS IN THE CONGREGATION IN ALAMOS AND GUADALAJARA FORMING THE BROTHERS.

12. ONE BROTHER CONFIDED TO ME THAT HE WAS GAY (HOMOSEXUAL) AND WAS HAVING A HARD TIME AS HE WAS ATTRACTED TO SOMEBODY ELSE IN THE CONGREGATION. THIS IS AN EXAMPLE OF FR. CHARLES NOT KNOWING WHAT IS HAPPENING IN THE MONASTERY BECAUSE OF HIS FREQUENT ABSENCE.

13. IF THE CONGREGATION IS SINCERE IN HELPING THE CHURCH THROUGH THE CHAARISMATIC MOVEMENT, FR. CHARLES SHOULD ENCOURAGE THE BROTHERS TO LEARN THEIR CATECHISM, INCREASE THEIR KNOWLEDGE OF THE FAITH, DEEPEN THEIR SPIRITUALTY, PROMOTE ADORATION OF THE MOST BLESSED SACRAMENT AND THE MOST HOLY ROSARY AND ABOVE ALL FOLLOW THE WILL AND SPIRITUALITY OF FR. ALOYSIUS.

14. ONE BROTHER WAS INVITED TO SPEAK BEFORE A GROUP OF CHARISMATICS. THIS REQUIRES ADEQUATE PREPARATION AND FORMATION. THE BROTHER SAID NOTHING EXCEP "THE YOUNG ONES ARE FULL OF ENERGY.. FULL ENERGY IS POSSESSED BY THE YOUNG ONES." WHERE IS THE COMMON SENSE OF THE SUPERIOR TO ALLOW THIS BROTHER TO SPEAK TO A GROUP WHEN HE HAS NOTHING TO SAY.

15. CONGREGATION IS A TRAINING GROUND FOR FUTURE AUTOCRATS- BY THE SUPERIOR'S EXAMPLE. .. eg CESAR ESGUER WAS ASSIGNED BY BRO. CESARIO IN HIS ABSENCE TO BE THE SUPERIOR. SOME AMERICANS CAME TO THE CONGREGATION AND HE TOURS THEM AROUND ALAMOS DELEGATING HIS DUTY TO BO. MARTIN. WHEN I ASKED WHY BRO. CESARIO LEFT, HE SAID THAT THE SUPERIOR CAN DO ANYTHING HE LIKES.

16. BRO. CESARIO TELLS ONE BROTHER WHO COMPLAINS TOO MUCH WORK DELEGATED TO HIM, "DON'T WORRY WHEN YOU BECOME A SUPERIOR YOU WILL DO THE SAME WORK DELEGATION. HERMANO CESARIO TELLS A MEMBER OF THE BOARD OVER THE PHONE, "DON'T WORRY, I AM A GOOD SLAVE DRIVER."

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17. BR. CESARIO HIMSELF TELLS ME THAT FR. CHARLES IS WHIMSICAL. WHEN I POINTED OUT TO FR. CHARLES THAT HE IS WHIMSICAL AFTER MUCH OBSERVATION, HE RATIONALIZES THAT GOD ALLOWED HIM TO BE SO SO THAT HIS SUBORDINATES WOULD BECOME FLEXIBLE.

18. WHILE WE WERE RECITING THE HOLY ROSARY DEVOUTLY WALKING ABREAST, FR. CHARLES WOULD WALK IN A MUCH FASTER RATE OF WALK ZIGZAGGING MAKING EVERYBODY WONDER WHAT WAS GONE UP TO FR. CHARLES HEAD. HE TELLS US ABOUT AVOIDING SINGULARITY IN DEVOTION AND HERE HE IS ACTING IN A SINGULAR FASHION AND IN AN ERRATIC MANNER.

19. SUPERIOR SHOWS HIS IMPATIENCE AND TEMPER IN FRONT OF OTHERS.

20. FR. CHARLES EXPECTED ME TO READ AND SPEAK SPANISH PERFECTLY BUT HE TELL ME AFTER READING THE SPANISH GRAMMAR BOOK THAT I SHOULD HAVE ASKED PERMISSION FIRST BEFORE READING SUCH A BOOK.

21. ONE SUNDAY FR. CHARLES SENT THE BROTHERS TO JOIN A 21 KILOMETER MARATHON WITHOUT GOING TO HOLY MASS FIRST. THE BROTHER ATTENDED THE HOLY MASS IN THE AFTERNOON TIRED AND POOPED OUT. IT SEEMS THAT THE MARATHON WAS MORE IMPORTANT THAN THE HOLY MASS.

22. FR. CHARLES, AFTER PERCEIVING THAT I AM ABLE TO DISCUSS WITH HIM INTELLIGENTLY ABOUT THE PROBLEMS OF THE CONGREGATION, HIS DISOBEDIENCE TO FR. ALOYSIUS WILL AND THE BROTHERS' INVOLVEMENT IN THE CHRISMATIC GROUP OR MOVEMENT INSTEAD OF CULTIVATING OUR OWN MAP SPIRITUALITY, HE FORBODE ME TO READ AND WRITE ANYTHING WITHOUT HIS PERMISSION. HE REMOVED FROM MY PEWS THE BOOKS THAT I READ DURING MEDITATION, FR. FABER'S BOOK ON "EUCCHARISTIC REFLECTION" AND THE BOOK "OUR LADY SPEAKS TO HER BELOVED PRIEST."

23. PER FR. CHARLES, EFFICACIOUS GRACE IS IRRESISTABLE. PER DOGMA OF FAITH, IT IS RESISTABLE.

24. PER FR. CHARLES, THE SALVATION OF SOULS COMES FIRST BEFORE GIVING GLORY TO GOD.

25. PER FR. CHARLES, A PRIEST IS APT TO LOSE HIS ENTHUSIASM IN FIVE YEARS TIME. IS HE LOSING HIS?

26. PER FR. CHARLES, THE ROLE OF A PRIEST IS ONLY TO ADMINISTER THE SACRAMENTS.

27. MEMBERS OF THE CONGREGATION HAVE NO CHOICE, EVEN IN MATTERS THAT ARE PROPER TO THE SPIRIT OF THE CONGREGATION.

(CONFIDENTIAL)

28. ON OCTOBER 12, 1978 A DOCUMENT WAS SIGNED BY FR. CHARLES, FR ALOYSIUS, AND 3 MEMEBERS OF THE BOARD RECOGNIZING THAT THE BOARD OF DIRECTORS OWNS PROPERTIES AT ALAMOS. YET, FR. CHARLES WANTS TO SELL WITHOUT INFORMING THE BOARD MEMEBERS, THINGS LIKE STEREO AND TYPING SYSTEM , ZEROX MACHINE , FRIGIDAIRE, AIR CONDITION.

29. FR. CHARLES BARELY MENTIONED ABOUT FR. ALOYSIUS, HIS SPIRITUALITY, HIS LIFE TEACHING AND CHARISM. HE TOLD ME THAT POSTULANTS ARE NOT MEMEBERS OF CONGREGATION AND ARE NOT SUPPOSE TO KNOW THE SECRETS OF THE ORDER. WHAT ARE THE SECRETS OF OUR ORDER?

30. EVERYTIME I REMIND THE CONGREGATION AND THE SUPERIOR ABOUT SPIRIT AND WILL OF FR. ALOYSIUS HE CALLS ME DISOBEDIENT AND MURMURING.

31. FR. CHARLES TELLS ME THAT HE HAS SOME RESERVATIONS ABOUT PERPETUAL ADORATION AT THIS TIME. I ASKED FR. CHARLES IF HE WOULD ALLOW ME TO HAVE A PRIVATE HOLY HOUR WITH THE BLESSED SACRAMENT EXPOSED. HE SAID YES, ONLY AFTER I PROVE MYSELF THAT I MAKE FREQUENT HOLY HOURS BEFORE THE BLESSED SACRAMENT UNEXPOSED. HE BELIEVES THAT THE BROTHERS ARE NOT READY FOR IT BECAUSE THEY DON'T EVEN VISIT THE BLESSED SACRAMENT FREQUENTLY. SHOULDN'T THE SUPERIOR TEACH THEM HOW TO LOVE OUR LORD IN THE MOST BLESSED SACRAMENT? THEN I STAY KNEELING DOWN FOR AN HOUR AT NIGHT AFTER COMPLETAS, HE TELLS ME THAT "MY SHOWY AND EXAGGERATED PIETY MAY UPSET THE BROTHERS AND I SHOULD NOT STAY TOO LONG IN PRAYER AS MY IMAGINATION IS WEAK.

32. FR. ALOYSIUS WILLS THAT A CERTAIN PRAYER BE SAID (THROUGH HIS LETTER) UPON ENTERING AND LEAVING RESPECTIVE ROOMS. THIS IS NOT TAUGHT TO THE BROTHERS AND SUBSEQUENTLY NOT FOLLOWED.

33. IT WAS THE WILL OF FR. ALOYSIUS THAT BRO. CESARIO SHOULD NOT GO AND STUDY FOR THE PRIESTHOOD. HE TOLD THIS TO CESARIO. HE IS TO REMAIN A BROTHER, A VICAR WHO WILL TAKE CARE OF THE BROTHERS IN ALAMOS. AS A RESULT OF LEAVING ALAMOS:

- THE ORCHARD AND THE GARDEN ARE NOT TAKEN CARE OF
- TREES ARE DYING (ESPECIALLY THE ORANGES)
- ANTS EATING PLANTS AND TREES
- PLANTS AND VEGETABLES REQUESTED BY FR. ALOYSIUS ARE NOT PLANTED.

34. SUPERIOR ENTERTAINS THE IDEA THAT HE HAS THE RIGHT TO DISREGARD RULES AND CONSTITUTION AND WAIT UNTIL LATER ON TO DECIDE THE WILL OF FR. ALOYSIUS.

- PER FR. CHARLES RULES AND CONSTITUTION IS FOR A FULL BLOWN RELIGIOUS ORGANIZATION.

(CONFIDENTIAL)

-PER FR CHARLES, THE HOLY BISHOP TOLD HIM HOW IT IS TO BE DONE. MUCH LATER ON WHEN THE CONGREGATION HAS A NUMBER OF PRIESTS, THEY WILL SIT DOWN AND DISCERN THE WILL OF FR. ALOYSIUS AND BE GIVEN THE OPTION TO LEAVE THE CONGREGATION.

COMMENT

A.) CONGREGATION WILL BE WASTING TIME AND RESOURCES ON THOSE ON WHO WILL NOT DO THE WILL OF FR. ALOSIUS.

B.) DISOBEDIENCE TO HOLY FATHER (ESSENTIAL ELEMENTS IN THE CHURCH TEACHING ON RELIGIOUS LIFE, MAY 1983) AND CANON LAW (CANON 578 "TODOS DE OBSERVAR CON FIDELIDAD LA VOLUNTAD E INTENCIONES DE LOS FUNDADORES CORRABORRADAS POR ESPIRTU Y CARACTER DE CADA INSTITUTO, ASI COMO TAMBIEN SUS SANA TRADICIONES, TODO LO CUAL CONSTITUTO, ASI COMO TAMBIEN SUS SANAS TRADICIONES, TODO LO CUAL CONSTITUYE EL PATRIMONIO DEL INSTITUTO." CANON 586 "SE RECONOCE A CADA UNO DE LOS INSTITUTOS UNA JUST AUTONOMIA DE VIDA, SOBRE TODO EN EL GOBIERNO, DE MANERA QUE DISPONGAN DE SU PROPIA DISCIPLINA DENTRO DE LA IGLESIA , Y PUEDEN OBSERVER INTEGRO EL PATRIMONIO PROPIO DE QUE TRATA EL CANON 578.")

C.) SPIRIT AND WILL OF FR. ALOYSIUS WILL BE FORGOTTEN. WHO WILL REMEMBER LATER.

D.) WE WILL BE RESPONSIBLE TO GOD FOR THE SOULS THAT ARE TO BE SAVED DETERMINDED BY GOD IN ETERENTY THROUGH CHARISM, VOCATION AND SPIRIT OF CONGREGATION.

35. SUPERIOR PLAYS FAVORITES WHEN PERMITTING OTHERS TO DO SOME CHARISMATIC APOSTOLATE WHEN HE WOULD NOT ALLOW ME TO DO "MARAIN AND EUCHARISTIC APOSTOLATE" UNDER PRETEXT THAT HE WAS TESTING MY OBEDIENCE. EUCHARISTIC AND MARIAN APOSTOLATE IS THE CHARISMA OF OUR CONGREGATION.

36. FR. CHARLES LACKS ENTHUSIASM AND ZEAL IN PROMOTING DEVOTION TO THE HOLY EUCHARIST AND TO THE BLESSED MOTHER EVEN AMONG OUR BROTHERS. THESE ARE THE DEVOTIONS OF OUR CONGREGATION

37. FR. ALOYSIUS WANTED THAT EVERYBODY, FROM THE LOWEST POSITION TO THE SUPERIOR SHOULD DO SOME MANUAL WORK. NEITHER DOES FR. CHARLES NOR HERMANO CESARIO PARTICIPATE IN COMMUNITY WORK WHEN I WAS IN ALAMOS.

38. FOR THE ONE AND A HALF YEARS THAT I HAVE BEEN WITH THE MAP, MAP SPIRITUALITY HAS NOT BEEN TAUGHT IN ALAMOS. THERE WAS A LETTER AND DIRECTIVE WRITTEN BY FR. ALYOSIUS THAT FR. CHARLES SHOULD LEARN AND STUDY ABOUT THE LIFE, TEACHING AND SPRITUALITY OF ST. JOHN

(CONFIDENTIAL)

THE EVANGILIST AND THIS SHOULD BE IMPARTED TO THE BROTHERS. I HAVE NEVER HEARD HIM DO SO.

39. FR. CHARLES TELLS ONE OF THE POSTULANTS, RODOLFO , THAT IF HE CANNOT JOIN IN THE LONG WALK FROM ALAMOS TO NAVAJOA, HE HAS NO VOCATION. HE INTIMDATES EVERYONE BY SAYING THAT ONE IS DISOBEDIENT IF ONE DOES NOT JOIN THESE LONG RUNS, WALKS OR JOGGING EXERCISES. THIS IS AN EXTRAORDINARY THING AND HE MAY NOT COMMAND IT UNDER OBEDIENCE. WE HAVE OUR DAILY EXERCISES ANYWAY. IN ORDER TO ELICIT OBEDIENCE FROM HIS SUBORDINATE, I THINK HE SHOULD FIRST SHOW GOOD EXAMPLE BY FOLLOWING THE WILL OF FR. ALOYSIUS.

40. POSTULANTS ON DEC.22, SATURDAY CHOSE TO MISS SUNDAY MASS BY STAYING OVER NIGHT IN CANYON DE COBRE. BRO ARMANDO COULD NOT STAND FIRMLY AND SAY NO TO THE BROTHERS. AS I REMINDED HIM ABOUT OUR SUNDAY MASS DUTY , HE CALLS FR. CHRALSE (THROUGH A LONG DISTANCE CALL FROM CHIHUAHUA TO ALAMOS) WHO GAVE HIS PERMISSION TO MISS MASS. IT MAY SEEM RIGHT TO USE THE MONEY OF THE POOR FOR A RECREATIONAL TRAIN RIDE AND SIGHTSEEING, BUT TO MISS HOLY MASS ON SUNDAY IS QUITE INBEARABLE TO THINK OF. IS THIS THE FORMATION THAT OUR MISSIONARIES OF PERPETUAL ADORATION ARE RECIEVEING?

41. FOUR BROTHERS GOT 0 IN CHEMISTRY, POOR SUPERVSION. FR. SUPERIOR ALLOWS TOO MUCH "CONVIVENIECIA", FREQUENT AND UNNECESSARY OUTGOINGS. FR. SUPERIOR AND COMMUNITY CONFRONTED ME FOR NOT BEING SOCIABLE AND NOT INTERESTED IN CONVERSATION DURING MEAL TIME. I TOLD THEM HOW DO YOU EXPECT ME TO BE INTERSTED WHEN TOO MUCH TIME IS WASTED, TOO MUCH USELESS TALK AND CONVIVENCIA. THERE IS HARDLY ENOUGH TIME TO DO THE WORK AFTER THE MEAL AND MUCH MORE, THERE IS TOO MUCH HORSEPLAY AND USLESS TALK WHILE DOING WORK. FR. CHARLES RETORTS "IT DOESN'T MATTER EVEN IF THE WHOLE DAY IS SPENT IN (CONVIVENCIA) SOCIALS BECAUSE IT IS MY WILL. SOME DAYS LATER WE GOT THE NEWS THAT 4 BROTHERS GOT 0 IN CHEMISTRY.

42. A BROTHER JESTINGLY TOLD ME AND OTHERS THAT HE IS GOING TO PUT OFF HIS PERPETUAL VOW BECAUSE THE CONGREGATION IS SHAKY. HE ALSO SAID ANOTHER SAID THIS FOR THE SAME REASON.

43. SOME BROTHERS ACT LIKE GESTAPOS AND WOULD EXAGGERATE REPORTS TO FR. SUPERIOR ABOUT OTHER BROTHERS WHO HAD NO CHANCE TO DEFEND THEMSELVES. ONE BROTHER ADMITTED THAT HE REPORTS BECAUSE OF OBEDINECE. HE WAS ASKED BY FR. TO SPY ON OTHERS. I TOLD HIM INFRONT OF FR. CHARLES THAT IS THE REASON WHY OTHER BROTHERS HAVE FEELING OF RESENTMENT. FR. CHARLES SAYS MADLY. "IT DOES NOT MATTER, SO WHAT." IF FR. CHARLES IS ALWAYS AROUND, THERE WOULD BE NO NEED OF THESE "GESTAPOS". ANOTHER BROTHER TOLD ME THAT THIS BROTHER IS

(CONFIDENTIAL)

FOND OF FLATTERING FR. CHARLES AND REPORTS ON OTHERS TO GAIN HIS GOOD WILL AND IF HE GOES OUT ON CHARISMATIC APPOSTOLATES, HE IS GRANTED PERMISSION RIGHT AWAY.

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(SIGNED) ALESSANDRO MANAHAN

DATED: APRIL 14, 1985.

SUPPLEMENT ATTACHMENT

A. WHEN BROTHERS FROM GUADALAJARA CAME IN JULY OF 1984, WE CONDUCTED A 6 HOUR DAY OF ADORATION FOR A WEEK'S TIME. IT WAS INITIATED BY BROTHER GREGORIO AND ME. SIX BROTHERS TOOK TURNS ON A VOLUNTARY BASIS. WHEN I ASKED ONE BROTHER IF THEY WERE DOING THIS BEFORE, HE SAID THAT IT WAS THE FIRST TIME. THEY LIKED IT, AND I AM JUST WONDERING WHY IN FIVE YEARS TIME THE SUPERIOR HAS NOT ENCOURAGED THEM TO PRACTICE THIS. WE DON'T HAVE ENOUGH MEN, BUT AT LEAST EFFORTS MUST BE EXERTED TO FULFILL THIS ANALOGOUSLY.

B. THE DAILY HOLY HOUR WAS REMOVED FROM OUR ALAMOS SCHEDULE. FR'S REASON IS THAT HE IS MORE CONCERNED WITH THE POSTULANTS STUDIES. I THINK OUR BROTHERS WOULD DO BETTER IN SCHOOL IF WE HAVE THE HOLY HOURS OF PERPETUAL ADORATION. GOD GIVES TREMENDOUS TIME AND REMOVES THE NON-ESSENTIALS IN THEIR LIVES. AS A RESULT OF THIS (IT MAY JUST BE COINCIDENCE), SOME BROTHERS IN GUADALAJARA FAILED IN EXAMS AND SOME POSTULANTS IN ALAMOS GOT ZERO IN THEIR TESTS.

C. A FAMILY IN NAVAJOA REQUESTED FR. CHARLES TO CELEBRATE HOLY MASS IN THANKSGIVING FOR GOD SPARED THEIR CROPS DURING THE FLOOD THAT DEVASTED NAVAJOA AND NEIGHBORING TOWNS. WE WERE ALSO INVITED TO HAVE LUNCH WITH THEM. FR. ACCEPTED THE LUNCHEON INVITATION BUT REFUSED TO SAY HOLY MASS. THIS FAMILY KNOWS FR. ALOYSIUS AND A MEMBER OF THEIR FAMILY HAD BEEN CURED THROUGH THE PRAYER OF FR. ALOYSIUS. FR. CHARLES REASON FOR THE REFUSAL IN SAYING THE HOLY MASS IS THAT THE SON IN THE FAMILY LIVES WITH A WOMAN OUTSIDE OF MATRIMONY - AND IS UN-BECOMING TO SAY HOLY MASS IN THE PRESENCE OF THIS MAN AND CONCUBINE. ISN'T IT THAT THE HOLY MASS IS THE SAME SACRIFICE AS THE SACRIFICE OF CHRIST'S DEATH ON THE CROSS? DID CHRIST NOT DIE AND OFFERED THIS HOLY SACRIFICE IN THE PRESENCE OF MANY SINNERS? IS IT NOT POSSIBLE THAT HOLY MASS COULD POSSIBLY CONVERT THE COUPLE WITH GOD'S GRACE AND BE MARRIED IN CHURCH?

D. ONE BROTHER WHOM FR. SUPERIOR ALLOWS TO BE INVOLVED WITH CHARISMATIC ACTIVITIES SAW ONE DAY A PICTURE OF MILLION OF DEVOTEES OF OUR LADY OF FATIMA. HE TELLS ME THAT THERE ARE MANY FANATICS IN THE PICTURE. ANOTHER BROTHER TOLD ME THAT BROTHER MARTIN IS SCANDALOUS AND EXAGGERATED WHEN HE LEADS CHARISMATIC GROUPS IN ALAMOS.

E. ONE BROTHER SEVERAL NIGHTS INVITED ALMOST EVERYONE TO ATTEND A CHARISMATIC PRAYER MEETING IN DIFFERENT HOMES AND LEAVING BEHIND JUST COUPLE OF BROTHERS ADORING THE MOST BLESSED SACRAMENT DURING THE HOLY MASS.

F. PER FR. CHARLES, THE BOARD OF DIRECTORS HAS NO DISCRETIONARY RIGHTS OVER THE FUNDS AND MORALLY AT FAULT TO GIVE IT TO OTHERS, OTHER THAN MAP. HE SAYS THAT MOST OF THE FUNDS WERE DERIVED DUE TO HIS WORK AND NOT BY ANY MEMBER OF THE BOARD SPECIFICALLY MENTIONING JOSEPH O'CONNER. HE ALSO MENTIONED THAT NO MEMBER CONTRIBUTED SUBSTANTIALLY TO THE FUND.

G. FR. CHARLES SAYS THAT HE WOULD NOT SUBMIT HIMSELF TO THE BOARD OF DIRECTORS BECAUSE THEY HAVE NO ECCLESIASTICAL AUTHORITY. HE ALSO CANNOT RECOGNIZE THEM AS MEMBERS OF MAP BECAUSE NO ONE CAN STOP THEM IF THEY CHOOSE TO LIVE IN THE MONASTERY LATER ON. (WHICH I THINK IS ABSURD REASONING)

H. THE BOARD OF DIRECTORS ARE THE "EYES AND EARS" OF WILL OF FR. ALOYSIUS. THEY WERE GIVEN BY FR. ALOYSIUS THE RESPONSIBILITY TO ADMINISTER AND RAISE FUNDS. THIS WILL HELP OUR CONGREGATION PRACTICE THE VOW OF POVERTY MORE PERFECTLY. IT WILL FREE FR. SUPERIOR FROM FINANCIAL WORRIES AND CONCENTRATE ON THE FORMATION OF THE MEMBERS AND THEIR STUDIES AND APOSTOLATE. WITH THE RESPONSIBILITY ALSO GOES THE AUTHORITY. THE BOARD MEMBERS HAVE THE AUTHORITY TO SEE TO IT THAT THE MONEY GIVEN BY THE POOR (DIRECTLY TO THE FR. SUPERIOR OR THROUGH THE BOARD) BE USED ACCORDING TO THE WILL OF GOD MANIFESTED THROUGH THE WILL OF FR. ALOYSIUS. FAILURE TO EXERCISE THIS AUTHORITY IS A SIN OF OMISSION FOR WHICH THE BOARD WILL BE HELD RESPONSIBLE BEFORE GOD. I ALSO OVERHEARD FR. ALOYSIUS AND KEVIN TALKING ABOUT ONE SUPERIOR WHO ABANDONED WITH FUNDS OF RELIGIOUS ORDER. THIS WAS ALSO ONE OF THE REASONS WHY FR. ALOYSIUS SENT US THE BOARD OF DIRECTORS – TO PROTECT ALL OUR WOULD BE SUPERIORS. ALL MONEY RECEIVED AND SPENT SHOULD BE MONITORED AND THE BOARD SHOULD ENFORCE BUDGETTING, PLANNING AND COMPLETE FINANCIAL DISCLOSURE OF RECEIPTS AND EXPENSES. FR. ALOYSIUS COMMISSIONED AND AUTHORIZED ME BEFORE TO SET UP AN ACCOUNTING PROCEDURE TO BE FOLLOWED.

I. IT IS THE WILL OF FR. ALOYSIUS THAT FR. CHARLES AND CONGREGATION SHOULD NOT WORRY ABOUT FINANCES AND CONCENTRATE ON SPIRITUAL FORMATION OF MEMBERS AND ITS APOSTOLATE, BUT FR. CHARLES WORRIES.

1.) HE TELLS ME TO BE VERY PROMPT IN ANSWERING LETTERS AS TURNOVER OF CONTRIBUTIONS WILL BECOME BETTER.

2.) HE TEACHES PHILOSOPHY AT THE LOCAL HIGH SCHOOL (OF COURSE FOR THE PAY). BY DOING THIS SO MUCH TIME IS TAKEN AWAY FROM HIS OBLIGATION TO THE COMMUNITY.

3.) WHEN MRS, RABIDEAU SENT SOME MONEY FROM HER FUND RAISING DIRECTLY TO THE BOARD OR TO THE BANK FOR DEPOSIT, FR. CHARLES TOLD ME TO WRITE HER A LETTER OF THANKS MENTIONING THAT WE COULD HAVE ENJOYED IT SOONER IF YOU SENT THE DONATION DIRECTLY TO US.

4.) FR. CHARLES SHOWED ME A NEWSPAPER CLIPPING ABOUT THE NEED OF A PRIEST TO WORRY ABOUT FINANCES. I THINK FR. CHARLES DOES NOT UNDERSTAND OR REFUSES TO UNDERSTAND THAT FR. ALOYSIUS ALREADY WORRIED FOR HIM AND SET UP THE BOARD OF DIRECTORS TO RAISE AND ADMINISTER FUNDS.

FR. CONFESSOR TOLD ME TO DO WHAT THE HOLY SPIRIT INSPIRES ME TO DO. SINCE SUNDAY WAS A FREE DAY AND FR. CHARLES WAS NOT ALWAYS AROUND. I UNDERTOOK ON MY OWN AN APOSTOLATE WHICH WAS PROPER AND ACCORDING TO THE SPIRIT OF OUR CONGREGATION. WHEN FR. CHARLES WAS AROUND I TOLD HIM ABOUT MY APOSTOLATE AND SECURED HIS PERMISSION TO CONTINUE- WHICH HE GAVE. HOWEVER, ONE SUNDAY, HE TOLD ME NOT TO GO AS HE WOULD LIKE EVERYBODY TO GO ON A JOGGING TRIP. THIS CAUSED SOME EMBARRASSMENT FOR ME AND CONGREGATION AS FOUR FAMILIES AND THEIR INVITED NEIGHBORS WERE WAITING FOR ME. I HAD NO CHANCE TO INFORM THAT FAMILIES OF THE LAST MINUTE CANCELLATION. FR. CHARLES TOLD ME TO TELL THEM THAT HE WAS RESPONSIBLE AND THAT IF THEY COMPLAIN TELL THEM TO TALK TO HIM.

THE APOSTOLATE GOES AS FOLLOWS;

1) EVERY SUNDAY FOUR FAMILIES ARE SCHEDULED TO BE VISITED BY THE PILGRIM STATUE OF OUR LADY OF FATIMA- USUALLY FAMILIES OF THE SICK.

2) THESE FAMILIES INVITE THEIR FRIENDS AND NEIGHBORS AND WE PRAY THE HOLY ROSARY WITH MEDITATION.

3) THE HOLY ROSARY AND BLESSED MOTHER'S PROMISES WERE EXPLAINED AND EVERYBODY WAS ENCOURAGED TO PRAY THE HOLY ROSARY EVERYDAY.

4) EVERYBODY WHO WAS INVESTED IN THE HOLY BROWN SCAPULAR WERE TAUGHT WHAT THE DEVOTION IS ALL ABOUT.

5) THE MESSAGES OF FATIMA WERE EXPLAINED- WHICH IS A REITERATION OF THE HOLY GOSPEL, REMINDER OF THE BASIC TRUTHS SUCH AS HEAVEN, HELL, DEATH, JUDGEMENT, ANGELS, DEVILS, SINS AND IMPURITY, SANCTIFICATION THROUGH DAILY DUTIES, MARRIAGES THAT ARE NOT OF GOD, TO SIN NO MORE, ETC.

MY FATHER CONFESSOR WHO HAPPENS TO BE THE PARISH PRIEST WAS IMPRESSED AND TOLD ME THAT WHAT I WAS DOING WAS HIGHLY RECOMMENDABLE. HE ENCOURAGED ME TO CONTINUE AS HE SAID THAT IT WAS EXCELLENT OPPORTUNITY FOR OTHERS WHO DO NOT GO TO CHURCH TO BE EVANGELIZED.

FR. CHARLES RECEIVES A COPY OF A LETTER FROM ROME TO THE HOLY BISHOP (SUPPOSEDLY VATICAN'S DECISION BETWEEN THE CONFLICT OF THE BOARD OF

DIRECTORS AND FR. CHARLES) ABOUT THE FIRST WEEK OF DECEMBER AND READS IT TO US. FR. CHARLES KNOWING THAT THE DECISION WAS IN HIS FAVOR WRITES TO ONE OF THE BOARD MEMEBERS AND ASKS HIM IF THE BOARD WILL BE WILLING TO ABIDE BY THE DECISION IF THEIR DIFFERENCES WILL BE SUBMITEED TO ROME. IS THIS NOT AN EXAMPLE OF SLYNESS OR TRICKERY?

ONE SUNDAY, BRO GREGORIO ORGANIZED A CENACLE PRAYER GROUP AMONG THE BROTHERS. FR. CHARLES SHOWED ME HIS DISGUST AT BRO. GREGORIO BY TELLING ME “WE COULD HAVE ENJOYED OUR FREE TIME BETTER BY TAKING A WALK OUTSIDE AND BREATHING FREE AIR” I TOLD FR. CHARLES THAT THE BROTHERS WERE NOT FORCED AND THAT WE JOINED THROUGH OUR OWN ACCORD. HE SAID THAT THE BROTHERS FOLLOWED HIM BECAUSE BROTHER GREGORIO WAS A PROFESSED BROTHER. COMMENT- WHAT BETTER THING CAN WE DO WITH OUR FREE TIME THAN TO SPEND IT WITH OUR LORD AND THE MOST BLESSED MOTHER. DON’T LOVERS SPEND THEIR FREE TIME WITH THEIR LOVED ONES? SHOULD FR. CHARLES BE NOT HAPPIER AS A PRIEST AND SUPERIOR FOR WHAT BRO. GREGORIO HAS DONE ESPECIALLY AS A MEMBER AND COORDINATOR OF THE MARIAN MOVEMENT OF PRIEST?

FIDEL JIMENEZ TOLD ME THAT HE WAS INSTRUCTED BY FR. CHARLES (DIRECTLY OR THROUGH ANOTHER BOARD MEMBER) NOT TO LIITEN TO ME. WHAT IS FR. CHARLES AFRAID OF. ANYWAY DOES A MEMBER OF THE BOARD HAVE NO RIGHT TO LISTEN AND DISCERN AS TO THE VERACITY OF THE REPORT ESPECIALLY IF IT PERTAINS TO THE CONGREGATION?

FR. CHARLES UNJUSTILY ACCUSES OTHERS IN FRONT OF EVERYBODY WITHOUT A CHANCE OF DEFENDING ONESELF.

1) TWO BROTHERS LEFT AFTER BEING BAWLED OUT IN PUBLIC FOR GETTING ZERO IN CHEMISRTY NOT KNOWING THAT THEY GOT ZERO BECAUSE OF SUPERIOR/S OWN FAULT- TOOMUCH CONVIVENCIA, UNNECESSARY OUTINGS AND POOR PROGRAMING.

2) FR. CHARLES BLAMES ME FOR LEAVING HUMAN EXCREMENT UNFLUSHED IN THE TOILET BOWL OF A COMMON BATHROOM WITHOUT BEING CERTAIN. THE BROTHERS LEAVE THE BATHROOM WITH ACCUMULATED DIRT AND FR. CHARLES BLAMED ME FOR ALL THE DIRT AND CARELESSNESS. HE TRIES TO SCOFF AT ME BY SAYING THAT I TRY TO BE MYSTIC BUT FAILS IN NATURAL VIRTUES.

3) FR. CHARLES LAMBASTED ME BEFORE EVERYONE ON NEW YEAR’S DAY BECAUSE I WAS NOT WITH THEM GREETING THE PEOPLE HAPPY NEW YEAR ON NEW YEAR’S EVE. I WAS NOT TOLD TO DO ANYTHING UNDER OBEDIENCE, SO I CHOSE TO SPEND THE FIRST FEW MINUTES OF THE YEAR ADORING OUR LORD IN THE HOLY TABERNACLE, WHILE EVERYBODY WAS OUTSIDE THE CHURCH GIVING EMBRACES. BUT I DID COME OUT AFTER SEVERAL MINUTES TO GREET THE PEOPLE AFTER GREETING THE LORD. I ALSO DID NOT JOIN THE PROCESSION BECAUSE MY HABIT WAS WET. WE HAD AN EXCURSION THAT DAY AND HAD NO CHANCE TO WAS MY HABIT UNTIL LATE THAT ATFERNOON. I DID ASKED PERIMMISSION TO BE DIPENSED FROM THE EXCURSION SO I CAN DO SOME WASHING BUT WAS DENIED. INSTEAD I USED A SARAPE (WHICH

MEXICANS USED TO COVER THEMSELVES AGAINST THE COLD) AND FR. CHARLES TELLS ME THAT I SHOULD NOT BE WEARING THOSE ON NEW YEAR'S EVE. NO WONDER THE POOR PEOPLE DON'T GO TO CHURCH BECAUSE THEY DON'T HAVE STYLISH CLOTHES.

HERMANO CESARIO HIMSELF TELLS ME THAT FR. CHARLES IS WHIMSICAL. WHEN I POINTED OUT TO FR. CHARLES THAT HE IS WHIMSICAL AFTER MUCH OBSERVATION, HE RATIONALIZES THAT GOD ALLOWED HIM TO BE SO, SO THAT HIS SUBORDINATES WOULD BECOME FLEXIBLE.

FR. CHARLES IS FOND OF PUTTING BROTHERS TO SHAME BY SCOLDING THEM PUBLICLY IN FRONT OF EVERYBODY- SOMETIMES EVEN USING HIS HOMILY AND POINTS OF MEDITATION. HIS BASIS ARE EXAGGERATED REPORTS OF OTHER BROTHERS WITHOUT REALLY FINDING OUT THE TRUTHS BY TALKING TO THE BROTHERS CONCERNED.

FR. CHARLES SHOWS HIS IMPATIENCE AND TEMPER IN FRONT OF OTHERS. SPECIFIC EXAMPLE IS WHEN WE WERE INVITED TO LUNCH IN A FARM, THERE WERE GROUPS OF GIRLS THAT OUR BROTHERS PLAYED GAMES WITH. WHEN ONE GIRL WAS NOT PAYING ATTENTION AND WAS PLAYING WITH A BALL, FR. CHARLES TOOK AWAY THE BALL AND THREW IT ON TOP OF THE ROOF. AFTER LUNCH THE GIRLS DID NOT COME BACK TO PLAY ANYMORE. I SUSPECT THEY MUST HAVE BEEN SLIGHTED.

FR. CHARLES IN HIS FREQUENT ASSOCIATION WITH THE BISHOP AND SECULAR PRIESTS MAY HAVE BEEN INFLUENCED IN HIS ATTITUDE, FORGETTING THE FACT THAT HE IS RELIGIOUS PRIEST, HE GIVES RETREATS HERE AND THERE, TO THIS GROUP OF NUNS AND TO THE GROUP OF CHARISMATIC MEMBERS, FREQUENTING NAVAJOA, OREGON AND WHO KNOWS WHERE, FORGETTING THAT HIS MAIN DUTY IS IN THE CONGREGATION IN ALAMOS AND GUADALAJARA AND THE NEIGHBORING BARRIOS AS A MISSIONARY.

FR. CHARLES GAVE ME PERMISSION TO GIVE SCAPULARS TO CHILDREN AFTER 8:30 HOLY MASS, LATER HE SCOLDS ME FOR BEING LATE FOR BREAKFAST AND TELLS THAT HE DOES NOT REMEMBER GIVING ME SUCH PERMISSION.

(CONFIDENTIAL)

FR. CHARLES SEEMING LACK OF ZEAL AND ENTHUSIASM

A) WHEN I REQUESTED FR. CHARLES TO SEE A SICK PERSON WHO REQUESTED TO GO TO CONFESSION, IT TOOK HIM TWO DAYS BEFORE HE WENT AND ONLY AFTER REMINDING HIM. ONE DAY HE SAID HE HAS TO GO TO NAVAJOA. DID THE HOLY FATHER NOT SAY THAT CONFESSION IS GIVEN PRIORITY OVER ANY OTHER APPOINTMENTS?

B) ON THE DAY FR. CHARLES WAS AWAY AND THE PARISH PRIEST, FR. LUIS WAS NOT AVAILABLE- I WAS CALLED TO PRAY WITH THE FAMILY OF A DECEASED PERSON. THE DECEASED DIED DURING THE WEE HOURS OF THAT MORNING. THEIR NEIGHBOR CONFIDED TO ME THAT THE DECEASED PERSON ASKED HER DAUGHTER IF SHE COULD CALL A PRIEST FOR CONFESSION. BUT FOR SOME REASON OR ANOTHER, THE DAUGHTER DID NOT BOTHER. A STRANGE COINCIDENCE HAPPENED THAT NIGHT – FR. CHARLES LEFT HIS PHONE OFF THE HOOK. WHAT COULD HAVE HAPPENED IF THE DAUGHTER CALLED THE MONASTERY FOR FR. CHARLES?

C) FR. CHARLES PLAYS FAVORITES WITH PEOPLE WHO GIVE CONTRIBUTION OVER THOSE WHO DON'T. WHEN WE WERE NOT ABLE TO GIVE HOLY COMMUNION ON FRIDAY (THE SCHEDULED DAY) TO THE SICK BECAUSE IT WAS RAINING, I ASKED FR. IF WE COULD GIVE IT ON ANOTHER DAY. AS THERE WAS A TIME WHEN ALMOST A MONTH WE WERE NOT ABLE TO GIVE HOLY COMMUNION BECAUSE IT WAS RAINING OR WE WERE OUT ON AN OUTING SPREE. NO, FR. CHARLES SAID. WE WOULD ONLY GIVE HOLY COMMUNION TO THE SICK ON FRIDAYS – AS THEY WILL BE ALWAYS EXPECTING MUCH FROM US. BUT FR. CHARLES HIMSELF WENT TO A SICK PERSON ON A SUNDAY AND GAVE HOLY COMMUNION. IT TURNED OUT THAT THE SICK PERSON WAS THE HUSBAND OF A WOMAN WHO GIVES GENEROUS CONTRIBUTION (AS SHE IS AN EMPLOYEE AT HOTEL TESOROS).

D) AFTER KNOWING THAT KEVIN IS BACK IN GUADALAJARA IN SEPT 1984, HE TOLD ME THAT I WILL HAVE TO STAY ANOTHER YEAR IN ALAMOS AND TO REPEAT ALL MY PHILOSOPHY SUBJECTS OVER.

FR. CHARLES PLAYS FAVORITES WHEN PERMITTING OTHERS TO DO SOME CHARISMATIC APOSTOLATE WHEN HE WOULD NOT ALLOW ME TO DO "MARIAN AND EUCHARISTIC APOSTOLATE" UNDER THE PRETEXT THAT HE WAS TESTING MY OBEDIENCE. EUCHARISTIC AND MARIAN APOSTOLATE IS THE CHARISMA OF OUR CONGREGATION.

FR. CHARLES WAS MORE INTERESTED IN HIS MARATHON PROJECT THAN THE DOCTRINAL FORMATION OF THE BROTHERS. HE CAME ONE DAY AND INTERRUPTED OUR CATECHISM CLASS AND SPENT THE WHOLE 30 MINUTE CLASS DISCUSSING THE MARATHON. COULD HE HAVE NOT WAITED TILL WE FINISH THE CLASS, WE HAVE SO MUCH TIME DURING OUR "CONVIVENCIA". WHEN I SUGGESTED SOME HOMEWORKS OR PROJECT TO THE BROTHERS IN CATECHISM, FR. CHARLES WAS INDIFFERENT AND HESITATINGLY GAVE HIS APPROVAL.

FR. CHARLES LACKS ENTHUSIASM AND ZEAL IN PROMOTING DEVOTIONS TO THE HOLY EUCHARIST AND TO THE BLESSED MOTHER EVEN AMONG OUR BROTHERS. E.G. I AM A SIMPLE NOVICE AND IN MY APOSTOLATE, I GET PEOPLE TO PROMISE TO PRAY THE HOLY ROSARY EVERY DAY. I GET PEOPLE TO WEAR THE BROWN SCAPULAR. ONE YOUNG MAN THAT I INVESTED THE HOLY SCAPULAR ON WAS ABLE

TO CONVINCE THE HOLY BISHOP TO INVEST 250 YOUNG BOYS AND GIRLS. IF FR. CHARLES WAS ENTHUSED, HE COULD HAVE DONE A THOUSAND TIMES MORE-HE IS A PRIEST AND AS A SUPERIOR OF MAP SHOULD HAVE FOLLOWED THE FOOTSTEPS OF FR. ALOYSIUS.

WHEN BROTHERS FROM GUADALAJARA CAME IN JULY OF 1984, WE CONDUCTED A 6 HOUR DAY OF ADORATION FOR A WEEK'S TIME. IT WAS INITIATED BY BRO. GREGORIO AND ME. SIX BROTHERS TOOK TURNS ON A VOLUNTARY BASIS. WHEN I ASKED ONE BROTHER IF THEY WERE DOING THIS BEFORE, HE SAID THAT IT WAS THE FIRST TIME. THEY LIKED IT AND I AM JUST WONDERING WHY IN FIVE YEARS TIME AS SUPERIOR OF MAP, FR. SUPERIOR HAS NOT ENCOURAGED THEM TO PRACTICE THIS. WE DON'T HAVE TO HAVE 24 HR. AS FR. ALOYSIUS WANTS BECAUSE WE MAY NOT HAVE ENOUGH MEN BUT AT LEAST EFFORTS MUST BE EXERTED TO FULFILL THIS ANALOGOUSLY.

FR. CHARLES UNJUSTLY ACCUSES OTHERS IN FRONT OF EVERYBODY WITHOUT A CHANCE OF DEFENDING ONESELF.

1) TWO BROTHERS LEFT AFTER BEING BAWLED OUT IN PUBLIC FOR GETTING ZERO IN CHEMISTRY NOT KNOWING THEY GOT THAT ZERO BECAUSE OF SUPERIOR'S OWN FAULT—TO MUCH "CONVIVENCIA", UNNECESSARY OUTINGS, AND POOR PROGRAMMING.

2) FR. CHARLES BLAMES ME FOR LEAVING HUMAN EXCREMENT UNFLUSHED IN THE TOILET BOWL OF A COMMON BATHROOM WITHOUT BEING CERTAIN. THE BROTHERS LEAVE THE BATHROOM WITH ACCUMULATED DIRT AND FR. CHARLES BLAMED ME FOR ALL THE DIRT AND CARELESSNESS. HE TRIES TO SCOFF AT ME BY SAYING THAT I TRY TO BE A MYSTIC BUT FAIL IN NATURAL VIRTUES.

3) FR. CHARLES LAMBASTED ME BEFORE EVERYONE ON NEW YEAR'S DAY BECAUSE I WAS NOT WITH THEM GREETING THE PEOPLE HAPPY NEW YEAR ON NEW YEAR'S EVE. I WAS NOT TOLD TO DO ANYTHING UNDER OBEDIENCE, SO I CHOSE TO SPEND THE FIRST FEW MINUTES OF THE NEW YEAR ADORING THE LORD IN THE HOLY TABERNACLE, WHILE EVERYBODY WAS OUTSIDE THE CHURCH GIVING EMBRACES. BUT I DID COME OUT AFTER SEVERAL MINUTES TO GREET THE PEOPLE AFTER GREETING OUR LORD. I ALSO DID NOT JOIN THE PROCESSION BECAUSE MY HABIT WAS WET. WE HAD AN EXCURSION THAT DAY AND HAD NO CHANCE TO WASH MY HABIT UNTIL LATE THAT AFTERNOON. I DID ASK PERMISSION TO BE DISPENSED FROM THE EXCURSION SO I CAN DO SOME WASHING BUT I WAS DENIED. INSTEAD I USED A SARAPE (WHICH MEXICANS USED TO COVER THEMSELVES AGAINST THE COLD) AND FR. CHARLES TELLS ME THAT I SHOULD NOT BE WEARING THOSE ON NEW YEAR'S EVE. NO WONDER THE POOR PEOPLE DON'T GO TO CHURCH BECAUSE THEY DON'T HAVE STYLISH CLOTHES.

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E) FR. CHARLES SENDS BROTHER TO CHARISMATIC CONVENTIONS SPENDING THE MONEY OF THE POOR. CAN HE NOT TELL THE BROTHERS THAT THEY DO NO NEED TO GO TO SUCH CONVENTIONS TO ENCOUNTER THE HOLY SPIRIT. CAN HE NOT TELL THE BROTHERS THAT THE HOLY SPIRIT IS DWELLING IN THE IMMACULATE HEART OF MARY?... THAT THE HOLY SPIRIT IS HYPOSTATICALLY UNITED WITH JESUS CHRIST IN THE MOST BLESSED SACRAMENT. IF THE BROTHERS WERE TAUGHT OF THE SPIRITUALITY THAT FR. ALOYSIUS HANDED US, WE COULD BE GLORIFYING GOD MORE, SANCTIFYING OURSELVES AND SAVING MORE SOULS. THIS IS NOT ONLY INTRINSICALLY MORE MERITORIOUS BUT WE ALSO COULD BE MORE OBEDIENT TO THE CHARISMA OF OUR INSTITUTION.

I ASKED FR. CHARLES, "AS A PIOUS ORGANIZATION, HOW ARE WE TO BE GOVERNED?" HE REPLIES, "THE HOLY BISHOP SAYS WE ARE GOVERNED BY CANON LAW". THE WAY THINGS ARE RUN, THE HOLY BISHOP AND FR. CHARLES ARE VIOLATING CANON LAW.

CANON 578

TODAS HAN DE OBSERVAR CON FIDELIDAD LA VOLUNTAD E INTENCIONES DE LOS FUNDADORES CORRABORRADAS POR LA AUTORIDAD ECLESIASTICA COMPETENTE, ACERCA DE LA NATURALEZA, FIN ESPIRITU Y CARACTER DE CADA INSTITUTO, ASI COMO TAMBIEN SUS SANAS TRADICIONES, TODO LO CUAL CONSTITUYE EL PATRIMONIO DEL INSTITUTO.

CANON 586

SE RECONOCE A CADA UNO DE LOS INSTITUTO UNA JUSTA AUTONOMIA DE VIDA, SOBRE TODO EN EL GOBIERNO, DE MANERA QUE DISPONGAN DE SU PROPIA DISCIPLINA DENTRO DE LA IGLESIA, Y PUEDAN OBSERVAR INTEGRO EL PATRIMONIO PROPIO DE QUE TRAT EL C. 578

PER PAMPHLET ON LETTER OF POPE JOHN PAUL II AND ESSENTIAL ELEMENTS IN CHURCH TEACHINGS ON RELIGIOUS LIFE

“CONSECRATION IS LIVED WITHIN A GIVEN INSTITUTE ACCORDING TO CONSTITUTION THROUGH SPECIFIC PROVISIONS MANIFESTING DISTINCTIVE IDENTITY. IDENTITY IS DERIVED FROM THE ACTION OF THE HOLY SPIRIT, INSTITUTES FOUNDING GIFTS, CREATING PARTICULAR TYPE OF SPIRITUALITY, LIFE APOSTOLATE AND TRADITION. GOD SENDS RELIGIOUS TO SERVE CHRIST IN HIS MEMBERS IN CONCRETE WAYS CORRESPONDING TO THE FOUNDING GIFT OF THE INSTITUTE.” HOW DO WE EXPECT GOD TO BLESS THE CONGREGATION IF WE DO NOT FOLLOW THIS BASIC TEACHING. SINCE I CAME MOST OF THE TALKS GIVEN TO US WERE ALWAYS ABOUT OBEDIENCE-NOTHING MORE (SORT OF AN INDOCTRINATION PROGRAM AS A RESULT OF KEVIN MANION’S CASE). IT SEEMS PARADOXICAL TO BE EMPHASIZING ON OBEDIENCE WHEN YOU SEE THAT THE WILL OF FR. ALOYSIUS IS BEING DISOBEYED. FR. CHARLES SAYS THAT WE SHOULD SUBMIT OUR WILL AND JUDGMENT UNRESERVEDLY WHILE HE GOES ON DISREGARDING THE WILL AND SPIRIT OF THE HOLY FOUNDER FR. ALOYSIUS.

PER FR. CHARLES, THE BOARD OF DIRECTORS HAS NO DISCRETIONARY RIGHTS OVER THE FUNDS AND IS MORALLY AT FAULT TO GIVE IT TO OTHERS THAN THE MAP. HE SAYS THAT MOST OF THE FUNDS WERE DERIVED DUE TO THE WORK OF FR. CHARLES AND NOT BY ANY MEMBER OF THE BOARD, SPECIFICALLY HE MENTIONED JOSEPH O CONNOR. HE ALSO MENTIONED NO MEMBER CONTRIBUTES SUBSTANTIALLY TO THE FUND.

FR. CHARLES SAYS THAT HE WOULD NOT SUBMIT HIMSELF TO THE BOARD OF DIRECTORS BECAUSE THEY HAVE NO ECCLESIASTICAL AUTHORITY. HE ALSO CANNOT RECOGNIZE THEM AS MEMBERS OF MAP BECAUSE NO ONE CAN STOP THEM IF THEY CHOOSE TO LIVE IN THE MONASTERY LATER ON. (WHICH I THINK IS AN ABSURD REASONING.)

THE BOARD OF DIRECTORS ARE THE “EYES AND EARS” OF THE WILL OF FR. ALOYSIUS. THEY WERE GIVEN BY FR. ALOYSIUS THE RESPONSIBILITY TO ADMINISTER AND RAISE FUNDS. THIS WILL HELP OUR CONGREGATION TO PRACTICE THE VOW OF POVERTY MORE PERFECTLY. IT WILL FREE FR. SUPERIOR FROM FINANCIAL WORRIES AND CONCENTRATE ON THE FORMATION OF THE AUTHORITY. THE BOARD MEMBERS HAVE THE AUTHORITY TO SEE TO IT THAT THE MONEY GIVEN BY THE POOR (DIRECTLY TO THE FR. SUPERIOR OR THROUGH THE BOARD) BE USED ACCORDING TO THE WILL OF GOD MANIFESTED THROUGH THE WILL OF FR. ALOYSIUS. FAILURE TO EXERCISE THIS AUTHORITY A SIN OF OMMISSION WHICH THE BOARD WILL BE HELD RESPONSIBLE BEFORE GOD. I ALSO OVERHEARD FR. ALOYSIUS AND KEVIN TALKING ONE SUPERIOR WHO ABSCONDED WITH THE FUNDS OF A RELIGIOUS ORDER. THIS WAS ALSO ONE OF THE REASON WHY FR. ALOYSIUS SET US THE BOARD OF DIRECTORS-TO PROTECT ALL OUR WOULD BE SUPERIORS. ALL MONEY RECEIVED AND SPENT SHOULD BE MONITORED AND THE BOARD SHOULD ENFORCE BUDGETTING, PLANNING AND COMPLETE FINANCIAL DISCLOSURE OF RECEIPTS AND EXPENSES. FR. ALOYSIUS COMMISSIONED AND AUTHORIZED ME BEFORE TO SET UP AN ACCOUNTING PROCEDURE TO BE FOLLOWED.

SOME BROTHERS TOLD ME THAT THEY WERE FORBIDDEN TO TALK TO THE BOARD OF DIRECTORS. I WAS ALLOWED TO COME TO U.S. TO FILE MY INCOME TAX RETURNS ON CONDITION THAT I DO NOT

CONTACT ANY BOARD MEMBER. FR. ALOYSIUS WANTS TO MAINTAIN A LINE OF COMMUNICATION BETWEEN THE MEMBERS OF THE COMMUNITY AND THE BOARD OF DIRECTORS. THIS IS PROVEN BY THE FACT THAT THE BROTHERS REVEALED TO FR. ALOYSIUS AND THE BOARD MEMBERS.

IT IS THE WILL OF FR. ALOYSIUS THAT FR. CHARLES AND CONGREGATION SHOULD NOT WORRY ABOUT FINANCES AND CONCENTRATE ON SPIRITUAL FORMATION OF MEMBERS AND ITS APOSTOLATE. BUT FR. CHARLES WORRIES.

1) HE TELLS ME TO BE VERY PROMPT IN ANSWERING LETTERS AS THE TURNOVER OF CONTRIBUTIONS WILL BECOME BETTER

2) HE TEACHES PHILOSOPHY AT THE LOCAL HIGH SCHOOL (AND OF COURSE FOR PAY). BY DOING THIS SO MUCH TIME IS TAKEN AWAY FROM HIS OBLIGATION TO THE COMMUNITY.

3) WHEN MRS. RABIDEAU SENT SOME MONEY FROM HER FUND RAISING DIRECTLY TO THE BOARD OR TO THE BANK FOR DEPOSIT, FR. CHARLES TOLD ME TO WRITE HER A LETTER OF THANKS MENTIONING THAT WE COULD HAVE ENJOYED IT SOONER IF YOU SENT THE DONATION DIRECTLY TO US.

4) FR. CHARLES SHOWED ME NEWSPAPER CLIPPING ABOUT THE NEED OF A PRIEST TO WORRY ABOUT FINANCES. I THINK FR. CHARLES DOES NOT UNDERSTAND THAT FR. ALOYSIUS ALREADY WORRIED FOR HIM AND SET UP THE BOARD OF DIRECTORS TO RAISE AND ADMINISTER FUNDS.

Reply by Fr. Charles Carpenter, M.A.P., to "Declaration of
Alessandro Manahan concerning M.A.P."

For several months I ignored Mr. Manahan's slanderous write-up (dated April 14, 1985), thinking mature persons could see through his confused mind. Moreover, I did not wish to dignify his unjust attacks with any comment on my part. Lately, however, it has been brought to my attention that innocent third persons are being hurt by his Declaration. Therefore, as it is my obligation to protect the Congregation, especially in its nascent stage, and with an eye to the future, I hereby state the following:

First of all, Alex Manahan left our Congregation (Jan. 29, 1985) for most despicable behavior which was reported by scandalized outsiders worthy of trust. Quite often the attitude of a dismissed person (profoundly felt disappointment and resentment) is enough to explain their negative and critical spirit. Mr. Manahan's write-up, where it is not erroneous, is very subjective and illogically passes from one personal impression to another. Among the 52 points of his arguments (some editions have only 43), for the sake of brevity, they can be grouped into three types: 1) against the discipline; 2) against the Superior; 3) against the Community members. Here are some examples taken from his Declaration:

1) Against the discipline:

- He says there are not enough hours of prayer. Our Father Founder prescribed for us three hours of community prayer daily. At present we are up to four hours. During 1984 we had to make such adjustments as were necessary for six of our seminarians who were attending the local Preparatory School and left the Monastery daily at 6:30 a.m. Even at this time, however, we were not under three hours daily. Simply, we had to celebrate Mass in the evenings and celebrate a less solemn form of Exposition in the mornings. Fortunately their school hours have changed this year.
- He mentions the wall (15 feet of it) collapsed because of "negligence" since it was "in noticeable need of repair" (#8). The fact is that the chief architect of the new Cathedral in Cd. Obregón carefully checked the wall two years earlier all the way around the property (8 acres) and assured us that it would never fall down "in our lifetimes". Neither Alex nor

anyone else "noticed" that it was in worse condition.
(.5 feet of our outside wall fell down on Dec. 13, 1984,
our being completely unaware of it, during our catechism
class.)

-- That his formation in general was not given enough attention (#29 & 38)
Because Alex was 35 years old I had entrusted him with several
books for his programmed study of our spirituality (of M.A.P.)
The books assigned were, among others: The Practice of the Vows
by Louis Colin; Conversation with Christ by Peter-Thomas Rohrbach;
The Autobiography of St. Anthony Mary Claret; The Spiritual
Doctrine of Louis Lallement (highly recommended and fully lived
by our Fr. Founder); Obedience the Greatest Freedom (Daughters
of St. Paul Press); "Abiding Sorrow" by Faber; etc. Alex was
very remiss in fulfilling this obligation and preferred books (#22)
of his own choice (although good books, they were not according
to the novitiate program. And our Fr. Founder warned against
beginners' reading mystical books: when I was in the novitiate
he prohibited us to read such books).

-- He mentions that permission was given to miss Sunday Mass "through
a long distance phone call from Chihuahua to Alamos"... "for a recrea-
tional train ride"... and that this "is quite unbearable to think
of". Anyone who has taken this train ride (13 hours one-way) will
realize the truth. Our young men had never seen this national park
in the high Sierra Madre; they had never seen snow in their lives;
they have no other time during the winter months to leave Alamos
as they are students of the Preparatory School. One of Fr. Aloysius'
favorite moral theology books states the following:

"Excuses from assisting at Mass. Any moderately
grave reason suffices to excuse one from assistance
at Holy Mass" (among the numerous examples given
is the following): "One may miss Mass for the sake
of a pleasure trip once or twice if he has no other
opportunity during the year, or if it is the last
opportunity he will ever have for a certain outing."

(Moral Theology by Rev. Haribert Jones, O.F.M.
Cap., J.C.D., The Newman Bookshop, Westminster,
Maryland, 1946. Page 134, #198, III.)

2) Against the Superior:

-- The first thing he accuses me of is being away for "four
weeks" (it was exactly 17 days) after Alex's own arrival
(Sept. 30, 1983) in Alamos. This is a very misleading

* All dates are verified by the Congregation's Journal.

statement. Alex arrived long before the beginning of his novitiate (Aug. 15, 1984). Because he arrived almost a year prior to his novitiate, and was unprepared to begin his postulancy on account of outstanding personal debts in the U.S., he was sent back to California on Dec. 2, 1983. When he returned seven weeks later in Alamos on Jan. 21, 1984, I personally welcomed him back. For him to say he "had no one to turn to" is bewildering to me as I had no significant long absence during his novitiate, and my permanent vicar (designated by Fr. Aloysius) was always present during any of my absences.

- He accuses me of doctrinal errors, (#23 - 26). He takes phrases, half-sentences, and then rearranges some words, and all of this out of context. Had he asked me at the time, these points could have been clarified for him. (E.g., in #23, to distinguish for him the difference between absolute and historical irresistibility to efficacious grace. Or in #26, that "the role of the priest is only to administer the Sacraments" is an exaggeration produced by twisting my words concerning the specifically sacerdotal duties.)

3) Against individual members:

- I seriously challenge Mr. Manahan to tell me who are the members he refers to in #5, 9, and 12 regarding promiscuity and homosexuality. The accusations he makes from hearsay (and from his comment in #20, he apparently had a language barrier in Spanish) are simply a grave form of malicious calumny. I can state with complete assurance that there is no person here guilty of such things. Mr. Manahan could be referring to what some vocational prospect may have said (while visiting the Community). They are called "members" only after entering the novitiate, and then if they persevere, they are admitted to temporal vows.

CONCLUSION:

It is a calumny to send such a libelous Declaration filled with falsehoods and accusations without solid basis, and in the case of grave matter, without evidence nor witnesses. How shameful to put one's own signature to them!

There is a saying "Quod gratis asseritur, gratis negatur" (= What is freely asserted is freely denied). How does Mr. Manahan substantiate,

for example, his slander that I "have the right to disregard the rules and Constitutions and wait until later on to decide the will of Fr. Aloysius"? (#34) How are his listeners to judge fairly when they have never been to Alamos, never attended novitiate classes, never spoken with unbiased members? It is not only a sin to calumniate, but also to lend an ear to this kind of language against fraternal charity and the right each person has to his reputation.

For love of the Congregation of M.A.P., that has suffered terrible maligning from disgruntled ex-members, I feel that our Father Founder from heaven would remind me of the worse calumnies we received during our two years in Fatima and the years following by ex-members. This is part of our story. We forgive "from the heart" as our Fr. Founder used to say, all our enemies. And for the good of their immortal souls we beg them to repent of the faults of their tongues and to have the courage to retract all their rash judgments. I could believe they had acted in good faith had they come to me to tell me sincerely what they have preferred to spread around as gossip. Instead of this, I have had to learn many times, from third persons, of the things these calumniators (who work in the dark) would never have dared to tell me personally. I suppose they very well know I can unmask their fraud. It is a fact that as to this date, Mr. Manahan has never sent me, nor mentioned to me, any of his accusations. Some shocked, innocent third parties have made their "confidential" copy available to me.

On November 15, 1985, I spoke personally with Mr. Manahan and asked him if, after thinking things over, he had not had a change of heart. It saddens me very much that this has not happened yet. Our Bishop has also received a copy of the "Declaration" (Cfr. Canon 1390 #2 and #3) from a person in San Diego who apparently manipulates Mr. Manahan for satanic ends.

Mr. Manahan, I ask you again, out of love for you, and for the good of your own soul, to repent and then retract what grave harm you have caused by transgressing the Eighth Commandment in grave matter. Please do this for your own spiritual safety and welfare.

WRITTEN AT THE REQUEST OF OUR BISHOP AND MY CONSULTORS OF
OUR INTERNAL GOVERNMENT

From a most unworthy child of God,

Fr. Charles Carpenter, M.A.P.

Fr. Charles Carpenter, M.A.P., Sup. Genl.
November 19, 1985

* (It appears to me that the "Declaration" and other similar write-ups were marked "Confidential" in order to keep the big secret from me in particular.)

Members of the Board of Directors
Missionaries of Perpetual Adoration
Los Angeles, California USA

January 6, 1986

Dear Members of the Board of MAP,

Enclosed is my comment on the report written by Fr. Charles Carpenter entitled "Reply by Fr. Charles Carpenter, MAP, to "Declaration of Alessandro Manahan concerning MAP."

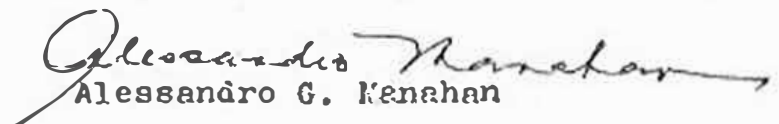
I hope Fr. Charles understands that my declaration is not a public accusation of him but a private report rendered to the Board of Directors of MAP for whatever actions they deem fit to undertake.

Having been appointed previously by Fr. Founder, Fr. Aloysius Ellacuria and the Board members, I find it unbecomingly and untruthful to remain quite especially having observed several things not proper.

Humbly, I ask your prayers that I may faithfully correspond to God's grace by remaining truthful in spite of difficulties and in spite of possible revenge and reprisal.

Sincerely recommending myself to your prayers,

Very Respectfully and Sincerely,


Alessandro G. Manahan

Dear Alex,
With all my love
and hopes for a reconciliation.
If we place everything in
God's hands, we
can expect the
best!

Submitted with
all humility,
P. Carpenter.

Reply by Fr. Charles Carpenter, M.A.P., to "Declaration of
Alessandro Manahan concerning M.A.P."

The only reconciliation necessary is for all of us, especially Fr. Charles Carpenter, to be faithful to the will and wishes of our Fr. Founder, Fr. Aloysius Ellacuria.

I agree with Fr. Charles when he says to put everything in God's hands. I only wish Fr. Charles would set a good example by not putting everything in his own hands (for instance, the MAP Funds).^{*} May Fr. Charles be reminded that there are also other people involved in the MAP pursuit - primarily Fr. Aloysius, the Board of Directors, members of the governing council and the rest of the members.

Fr. Charles can best show his humility and total abandonment to God's Holy Will by being obedient to Fr. Aloysius in will and in judgment. This way, he will provide for everyone a perfect model for obedience.

* Fr. Fidel Jimenez told me that Fr. Charles' wish is to take the MAP funds away from the Board of Directors and be turned over to them;^{*} this way the problem between the Board and Fr. Charles will be solved.

* Fr. Charles Carpenter and the Bishop of Obregon

For several months I ignored Mr. Mahan's slanderous write-up (dated April 14, 1985), thinking mature persons could see through his confused mind. Moreover, I did not wish to dignify his unjust attacks with any comment on my part. Lately, however, it has been brought to my attention that innocent third persons are being hurt by his Declaration. Therefore, as it is my obligation to protect the Congregation, especially in its nascent stage, and with an eye to the future, I hereby state the following:

Fr. Charles conveniently dismisses the report made about him by assuming that it was made by a confused mind. He further assumes that the Board of Directors have no mind of their own to find out the real truth. Being impeccable and perfect, he assumes that whatever report made against him should be dismissed ~~and~~ and ignored. "Innocent third parties" referred to by Fr. Charles are not innocent. The Professed American Brothers furnished with a copies of my declaration, have the right to know the truth and the duty before God to correct the situation.

If Fr. Charles had only been obedient to Fr. Aloysius and faithful to his calling, there would have been no "innocent third parties" hurt, and no need to protect the Congregation from harm. The report was made to protect the Congregation from any possible enemies from within. This is one of the many duties of the Board of Directors.

A. Mahan

Fr. Aloysius

Having worked in the USA in different professional capacities - Controller, Accountant, Insurance Agent and Manager, I had experienced with real professionals at putting up smokescreens to cover up their own actions by trying to destroy the critic. In his comment, Fr. Charles is apparently doing the exact thing.

Having followed my conscience while I was in Alamos, I always felt the inner peace and happiness. The only disappointment and moral suffering I experienced is when I saw the will of Fr. Aloysius being stifled and suffocated by some of the persons entrusted to safeguard and promote it. I left Alamos happier and with no resentment because it was no longer the Congregation that Fr. Aloysius intended it to be.

Contrary to the comment of Fr. Charles, the report was made with positive and constructive criticism and at the request of the majority of the Board Members - so that the situation could be corrected.

Fr. Charles grouped the report into classes, nevertheless, the cause of all these were the neglect of his duties and his disobedience to Father Founder, Father Aloysius.

If according to Fr. Superior, " the most despicable behaviour " was really despicable, as reported by scandalized outsiders, how come it took Fr. Charles after more than a month in intimidating me to leave. As I have told some members of the Board, the incident happened on Dec. 26. On my way back from an errand and after being scandalized with many things in the Pious Union, I stopped by an office of two girls I knew. It was broad day light and my purpose was to greet them a Merry Christmas. As it was a Mexican custom, they gave me an "embrazzo" (a hug). As it was quite abnormal to me and their very friendly manner, I fell into the temptation of kissing them. Having perceived my uneasiness, they told me not to worry as it was Christmas time. I immediately went to Confession and that was the end of it. Now, I learned to be more careful especially on Christmas time.

First of all, Alex Manahan left our Congregation (Jan. 29, 1985) for most despicable behavior which was reported by scandalized outsiders worthy of trust. Quite often the attitude of a dismissed person (profoundly felt disappointment and resentment) is enough to explain their negative and critical spirit. Mr. Manahan's write-up, where it is not erroneous, is very subjective and illogically passes from one personal impression to another. Among the 52 points of his arguments (some editions have only 43), for the sake of brevity, they can be grouped into three types: 1) against the discipline; 2) against the Superior; 3) against the Community members. Here are some examples taken from his Declaration:

Alex Manahan

1) Against the discipline:

-- He says there are not enough hours of prayer. Our Father Founder prescribed for us three hours of community prayer daily. At present we are up to four hours. During 1984 we had to make such adjustments as were necessary for six of our seminarians who were attending the local Preparatory School and left the Monastery daily at 6:30 a.m. Even at this time, however, we were not under three hours daily. Simply, we had to celebrate Mass in the evenings and celebrate a less solemn form of Exposition in the mornings. Fortunately their school hours have changed this year.

I never said nor did I imply that there is not enough hours of prayer. By proper scheduling and time management, each member (out of the 3-4 hours of prayer) can use one hour of individual Holy Hour Adoration of the Blessed Sacrament exposed. In this manner, we are preparing and paving the way to Perpetual Adoration as desired by our Fr. Founder, Fr. Aloysius. Fr. Charles flatly refused the idea by telling me some reasons I could not understand.

-- He mentions the wall (15 feet of it) collapsed because of "negligence" since it was "in noticeable need of repair" (#8). The fact is that the chief architect of the new Cathedral in Cd. Obregón carefully checked the wall two years earlier all the way around the property (8 acres) and assured us that it would never fall down "in our lifetimes". Neither Alex nor

Having been a property and casualty insurance agent for Farmers Insurance, I had developed an eye for quality structures. The matter was not brought to Fr. Charles' attention because my suggestions were not heeded many times. As an example, I suggested that a better and more fitting Tabernacle should be provided for our Lord. While the Superior's room was provided with air-conditioning, and the kitchen worth thousands of dollars, it did not seem appropriate that we provide a wooden tabernacle as a dwelling place for the King of Kings. There were many other things that needed attention - oranges stolen by thieves at night, plants eaten by ants, Sacred Vessels left uncleaned and poor formation of the Brothers.

anyone else "noticed" that it was in worse condition. (15 feet of our outside wall fell down on Dec. 13, 1984, our being completely unaware of it, during our catechism class.)

Monahan

-- That his formation in general was not given enough attention (#29 & 38). Because Alex was 35 years old I had entrusted him with several books for his programmed study of our spirituality (of M.A.P.) The books assigned were; among others: The Practice of the Vows by Louis Colin; Conversation with Christ by Peter-Thomas Rohrbach; The Autobiography of St. Anthony Mary Claret; The Spiritual Doctrine of Louis Lallement (highly recommended and fully lived by our Fr. Founder); Obedience the Greatest Freedom (Daughters of St. Paul Press); "Abiding Sorrow" by Faber; etc.

The declaration referred to the lack of formation of all the brothers. Fr. Charles deviates by focussing the matter on me and in the process contradicts himself. The actual fact is that I read the books he assigned me. He gave me a test on each one and graded me satisfactorily 8 and above. Or was he referring to my non conformity to his disobedience to Fr. Aloysius. Is it because I preferred to follow Fr. Aloysius instead of following him?

The books I read helped me very much in my spiritual life. It was not a preference to the books that he assigned me as he claims. They were read without causing distractions to my daily duties. They helped develop a deeper love for our Lord in the Most Blessed Sacrament and our Most Blessed Mother in Her Immaculate Heart. They helped me discharge my duties better, perform good works of mercy and maintain a happy and holy disposition. Besides being highly recommended by Fr. Aloysius to laymen, the book called "The Mystical City of God" by Ven. Mary Agrede, gave light and life to all the Catholic learnings I received since my youth. Many things became cleared and difficult questions answered. Many things are also revealed to those who are humble.

I had daily Catechism for 8 years in school, 2 and half years of Philosophy and 2 years of Theology under the meticulous eyes of the Benedictine Monks. I also spent many years of self study and spiritual readings. It would be false modesty for me to say and call myself a beginner. It would also be audacious for me to overlook the treasures I encountered in the book, "The City of God" by Ven. Mary Agreda.

I have observed that Fr. Charles takes many things personally. I hope he understands that the Priestly dignity and Authority he received (which I revere so much) is for service and not for dictatorial whims. If he cites obedience as what I am lacking, I wish he would give me an effective example by following the will of Fr. Aloysius.

Alex was very remiss in fulfilling this obligation and preferred books (#22) of his own choice (although good books, they were not according to the novitiate program. And our Fr. Founder warned against beginners' reading mystical books: when I was in the novitiate he prohibited us to read such books).

-- He mentions that permission was given to miss Sunday Mass "through a long distance phone call from Chihuahua to Alamos"..."for a recreational train ride"...and that this "is quite unbearable to think of". Anyone who has taken this train ride (13 hours one-way) will realize the truth. Our young men had never seen this national park in the high Sierra Madre; they had never seen snow in their lives; they have no other time during the winter months to leave Alamos as they are students of the Preparatory School. One of Fr. Aloysius' favorite moral theology books states the following:

"Excuses from assisting at Mass. Any moderately grave reason suffices to excuse one from assistance at Holy Mass" (among the numerous examples given is the following): "One may miss Mass for the sake of a pleasure trip once or twice if he has no other opportunity during the year, or if it is the last opportunity he will ever have for a certain outing."

(Moral Theology by Rev. Heribert Jones, O.F.M. Cap., J.C.D., The Newman Bookshop, Westminster, Maryland, 1946. Page 134, #198, III.)

To stay overnight at Canyon de Cobre was not in the original plan. The original plan was to go back to Alamos immediately so that we could all assist at the Holy Mass in Los Mochis. Fr. Charles does not even know the reason why the Brothers wanted to stay overnight in Canyon de Cobre - it was not to see the snow as he cited. The Brothers wanted to go down Canyon de Cobre to see the Indian tribes of the Tarumaras. The snows were merely patches on the hills and they could be seen from the window during the 13 hour trip and to play with during occasional stops. The exceptions Fr. Charles cited were not applicable to the case because the Brothers could go back during the holidays before classes started. Besides, the case was so because of the poor scheduling on the part of the superiors. The trip was also delayed because one of the Brothers got the wrong time for the last trip to Navajoa. But what really mattered was that everyone deliberately chose to miss Holy Mass in exchange for their fleeting curiosity. This reflects the kind of formation they are receiving - no proper sense of value. Here, I was so shocked and scandalized at Fr. Superior giving permission through a long distance call. Also in giving permission to stay overnight, Fr. Superior risked the lives of the Brothers. They had to sleep out in the cold night because there was not enough money to pay for the hotel.

R. Marchan

-- The first thing he accuses me of is being away for "four weeks" (It was exactly 17 days)* after Alex's own arrival (Sept. 30, 1983) in Alamos. This is a very misleading

statement. Alex arrived long before the beginning of his novitiate (Aug. 15, 1984). Because he arrived almost a year prior to his novitiate, and was unprepared to begin his postulancy on account of outstanding personal debts in the U.S., he was sent back to California on Dec. 2, 1983. When he returned seven weeks later in Alamos on Jan. 21, 1984, I personally welcomed him back. For him to say he "had no one to turn to" is bewildering to me as I had no significant long absence during his novitiate, and my permanent vicar (designated by Fr. Aloysius) was always present during any of my absences.

I said four weeks time was Fr. Charles' absence because when I arrived on September 30, he had been gone several days before. The first time I saw him, to the best of my memory, was on approximately October 30 with Kevin Manion, which was a month later.

Here again Fr. Charles diverts the issue by pointing out to my outstanding debts.* He also expertly and refinely covers up his long absence during my postulancy by saying that in my novitiate he had no significant long absence.* He failed to mention about the two months that he was in the Eastern part of the USA. There were other times, but I could not exactly point them out; one was when Mike Konnerkawski visited us, and the other time was prior to the death of his sister. These were all during my postulancy.

When I arrived for the first time, there were no written rules and regulations and this caused conflicts and confusion. Fr. Charles mentioned about his Permanent Vicar who could help in his absence. His Vicar for some reasons I don't understand, is also unreliable. During Holy Hours, the Vicar was always in his room. This was not a good example to everyone. He also was noted for being a slave driver, and many Brothers complained against him. On some occasions, the Vicar substitutes Catechism Class for jogging trips. The Permanent Vicar also stated that it was not fitting for Fr. Charles to participate in community manual labor, especially taking the trash cans out.

* ① Debts referred were all settled.

② He had no significant long absence in the sense that he has not left Mexico as he used to do during my postulancy. He however frequents Navajon and Obregon to the point of neglecting his duties in Alamos.

Manion

I seriously challenge Mr. Menahan to tell me who are the members he refers to in #5, 9, and 12 regarding promiscuity and homosexuality. The accusations he makes from hearsay (and from his comment in #20, he apparently had a language barrier in Spanish) are simply a grave form of malicious calumny. I can state with complete assurance that there is no person here guilty of such things. Mr. Menahan could be referring to what some vocational prospect may have said (while visiting the Community). They are called "members" only after entering the novitiate, and then if they persevere, they are admitted to temporal vows.

Fr. Charles seriously challenges me to name names. To name names now is not necessary for they are all no longer there.

The promiscuity and homosexuality in # 5, 9, and 12 were not hearsay, as Fr. Charles contends- the people concerned themselves told me personally. By referring to # 20 of my report, Fr. Superior thinks that there is a language barrier. I had two years of Spanish in high school and three years in College. To read a Spanish Grammar book does not conclusively imply that one does not know Spanish. For the last three months of my stay here in the Seminary of Guadalajara, I have understood my books, my professors and superiors. I have been understood as well. I had made oral and written reports in Spanish and got a 9.5 on my first exam.

Fr. Charles can surely state that there is no person here guilty of such things because he finally got rid of them recently, those that were guilty.

I could not be referring to visiting vocational prospects because the people concerned in # 5, 9, 12 have been staying, eating, sleeping, playing, praying for months and months and others even more than a year. One of them is even one of the Superior's favorites. Fr. Superior wittingly considers them not "members" just because they have not entered the novitiate. In a sense, Fr. Charles may not be explicitly telling lies but surely in his machination of words, he is hiding the truth.

In doing my duty of reporting to the Board of Directors, Fr. Superior accuses me of committing a grave form of malicious calumny. I have in my possession a written testimony of a certain person worthy of trust who states that Fr. Charles Carpenter made a derogatory remark to him about another individual. This person was surprised to hear such a statement from a Priest and to him who was a total stranger to Fr. Charles. This is also a proof of how Fr. Charles unconsciously or consciously utters remarks about somebody else as I have stated in the conclusion of my report dated Jan. 6, 1956.

-- He accuses me of doctrinal errors, (#23 - 26). He takes phrases, half-sentences, and then rearranges some words, and all of this out of context. Had he asked me at the time, these points could have been clarified for him. (E.g., in #23, to distinguish for him the difference between absolute and historical irresistibility to efficacious grace. Or in #26, that "the role of the priest is only to administer the Sacraments" is an exaggeration produced by twisting my words concerning the specifically sacerdotal duties.)

Fr. Charles Carpenter rationalizes that I rearranged words and phrases and takes them out of context. Out of the many things that Fr. Charles said, I chose those errors which were clearly comprehensible and simply stated. He for instance told the Catechism Class that efficacious grace is irresistibile and the class understood it as a general rule. I talked to him after class and he made no clarification to the class afterwards. For brothers who were getting zero in their exams, I wonder if they would understand his absolute and historical distinctions. If Fr. Charles reviews his Theology, he will see that human will is free and can thus deny or accept God's grace efficacious or any other type.

As to his statement "the role of the Priest is only to administer the Sacraments"- could only be proven by what Fr. Charles does and neglects to do. I very well remembered Fr. Charles denying a very sick woman who asked to go to Confession through me. Fr. Charles' reason was that he had an appointment in Navajoe. It took him two days after to see her after I repeatedly asked him. My professor in one of our classes the same incident among many Priests and he calls it diabolical.

Q. Maradan

Fr. Charles Carpenter presupposes that my report is filled with falsehood and without basis. The report was made out of charity and for the purpose of correcting the situation. It was not for destructive purposes but for the Board of Directors to discern and act accordingly. Fr. Aloysius had given the Board of Directors the authority and the responsibility to help in the growth of the MAF. As it has been, MAF has slowly been disintegrating and producing very little fruits. It would have been very easy for me to keep quite but the Holy Scripture reminds me - " Woe to him who holds his peace ". My conscience is my witness. My report could be compared with other reports, past and future.. Situations and events speaks for themselves too. As for instance, all postulants and aspirants that were originally with me are all gone except for one. Two professed brothers have left. The Brother left behind confided to me that he joined the Congregation as a stepping stone to go to USA. This same brother called the millions of devotees of our lady of Fatima as fanatics. To him the Charismatic Renewal is The Thing. He has been promoting the the renewal inside and outside of the Congregation instead of promoting the devotions to the Holy Rosary and to the Most Blessed Sacrament.

What has the Community under the leadership of Fr. Charles done to promote the Message of Fatima? (at least in Alamos)

Fr. Charles complained that Protestants are converting many Catholics in Alamos. What is he and the Community doing? The Community has the Devotion to the Blessed Sacrament and the Holy Rosary as the weapon and the strength to spread the Holy Gospel and to help the Catholics remain faithful. But instead, they preferred the Convivencia(Socials) under the pretext of "Caridad Praterna", jogging trips, frequent outings, long absence of Fr. Superior and his frequent trips to Navajoa and Ciudad Obregon.

People in Alamos and surrounding town are dying without the Sacraments. Where is the Missionary Zeal of Fr. Charles.

CONCLUSION:

It is a calumny to send such a libelous Declaration filled with falsehoods and accusations without solid basis, and in the case of grave matter, without evidence nor witnesses. How shameful to put ones own signature to them!

Handwritten signature: Sanchez

There is a saying "Quod gratis asseritur, gratis negatur" (= What is freely asserted is freely denied). How does Mr. Manahan substantiate,

for example, his slander that I "have the right to disregard the rules and Constitutions and wait until later on to decide the will of Fr. Aloysius"? (p34) How are his listeners to judge fairly when they have never been to Alamos, never attended novice classes, never spoken with unbiased members? It is not only a sin to calumniate, but also to lend an ear to this kind of language against fraternal charity and the right each person has to his reputation.

Fr. Charles assumes that my assertions are without basis and can hence be freely denied. Any conscientious and intelligent listener however will find it hard to dismiss it that easy especially if circumstantial evidences exist. The fact that one of the brothers, Cesar Esquer attempted or has embezzled MAP funds shows Fr. Charles carelessness in financial administration. This also shows how and what kind of formation the brothers are receiving from him. It is also interesting to note that Cesar Esquer was Fr. Charles confidante and one whom he highly esteem and favors more than the other brothers. *Bro. Patricio told me of the incident.*

With regard to his comment about how I could substantiate the above statements, there are only two things possible. Either Fr. Charles is failing in his memory or evading the issue. He explicitly told me one afternoon at the entrance to the sacristy of the parish church in Alamos (this would probably help him recall) that we are not to follow the Constitution as it is for a full blown Congregation. He also told me how it is to be done per Bisho'p Luis. Please see # 34 of my declaration.

Does Fr. Charles discourage visits from the Board of Directors? Last Dec. of 1984, Fr. Charles told me that he was discouraging the Walthers to come by telling them that the hotels are full.

Do the members of the Board have to attend novice classes to discharge their duties?

Bro. Patricio told me that the Brothers were forbidden by Fr. Charles to talk to the Board of Directors. Yet he asks "How are they to judge fairly... never spoken with unbiased members." He also allowed me to go back to USA to do my Income Tax returns on condition that I do not talk to any of the Board member.

Fr. Charles also assumes that the Board Members in listening to me are committing sins. I hope he reviews his Catechism to see if those who have the duty to know the truth by virtue of their responsibility are sinning in the process of finding the truth. On the contrary it would be a graver sin if situation is not corrected by giving a deaf ear. Like a flatterer who does not speak evil of his neighbor is surely injuring his neighbor by keeping him in a lifetime of disorder.

R. Manahan

The criticism made in the declaration was not a " malignment from a disgruntled ex-member," as Fr. Charles explicitly, implicitly and comfortably asserts. It is a constructive criticism submitted to proper authorities so that situations could be corrected. Perhaps, this time, Fr. Aloysius is reminding Fr. Charles and others from heaven of their disobedience to him.

Fr. Charles is asking me to have the courage to retract. On the other hand, Truth and my conscience tells me to stand by the truth in spite of difficulties and possible revenge and reprisal. Fr. Charles may do everything to keep me out of the seminary or place my future ordination in jeopardy.

Fr. Charles considers my reporting to the Board of Directors (a legitimate authoritative body recognized and sanctioned by our Fr. Founder, Fr. Aloysius) " as working in the dark ".

Had Fr. Charles been obedient to Fr. Aloysius and had maintained an open line of communications, all these problems would have not emerged. With regard to furnishing Fr. Charles a copy of my declaration, I relied on Mr. Fidel Jimenez who told me he would deliver personally to the Bishop and to Fr. Charles. (A recorded tape is on file)

Fr. Charles himself admits that he has to learn many times from third persons. This fact clearly shows a common denominator. Talking to him about Fr. Aloysius will is almost impossible.

For love of the Congregation of M.A.P., that has suffered terrible maligning from disgruntled ex-members, I feel that our Father Founder from heaven would remind me of the worse calumnies we received during our two years in Fatima and the years following by ex-members. This is part of our story. We forgive "from the heart" as our Fr. Founder used to say, all our enemies. And for the good of their immortal souls we beg them to repent of the faults of their tongues and to have the courage to retract all their rash judgments. I could believe they had acted in good faith had they come to me to tell me sincerely what they have preferred to spread around as gossip. Instead of this, I have had to learn many times, from third persons, of the things these calumniators (who work in the dark) would never have dared to tell me personally. I suppose they very well know I can unmask their fraud. It is a fact that as to this date, Mr. Mahan has never sent me, nor mentioned to me, any of his accusations. Some shocked, innocent third parties have made their "confidential" copy available to me.

On November 15, 1985, I spoke personally with Mr. Manahan and asked him if, after thinking things over, he had not had a change of heart. It saddens me very much that this has not happened yet. Our Bishop has also received a copy of the "Declaration" (Cfr. Canon 1390 #2 and #3) from a person in San Diego who apparently manipulates Mr. Manahan for satanic ends.

Fr. Charles Carpenter, in his personal visit, asked me to retract. His approach was mingled with a tone of threat of vengeance and reprisal. This is proven by the smoke-screen he had set up on paragraph two of his comments. His next step would probably be to communicate with my holy Bishop as he had done to somebody else.

Fr. Charles also assumes that a person in San Diego apparently manipulates me for Satanic ends. I guess Satan has been successful in making Fr. Charles believe it to be so. In reality the person in San Diego is trying his best to do his duty before God as a member of the Board of Directors and as a loyal friend and spiritual child of Fr. Aloysius.

I solemnly declare with my conscience clear before God, that I made the declaration on my own free will and was never manipulated. Love and duty impelled me to come up with the truth. Contrary to what Fr. Charles may think, this report is not to publicly accuse him. It was made for the Board of Directors to aid them in discharging their duties.

R. Manahan

WRITTEN AT THE REQUEST OF OUR BISHOP AND MY CONSULTORS OF
OUR INTERNAL GOVERNMENT

I wish to congratulate Fr. Charles for having restored Internal Government which he had suspended for sometime. It was always the will of Fr. Aloysius to have internal government and in the manner he wishes. So for quite a while, someone (including those who consented and remained quiet) has been disobedient to our Holy Founder on this matter. Nevertheless, I hope it is not too late.

From a most unworthy child of God,

Fr. Charles Carpenter, M.A.P.

Fr. Charles Carpenter, M.A.P., Sup.Genl.
November 19, 1985

I hope Fr. Superior would not feel alone in being unworthy. All of us are unworthy, all remiss in the service of God. But we can start doing our best, redouble our efforts and repent for having been disobedient to our beloved Fr. Aloysius who was God's instrument in the founding of the Institution. The salvation of many souls depends upon the Triumph of the Immaculate Heart of Mary and the Eucharistic Heart of Her Son in the Most Blessed Sacrament. We must spread this devotion with great zeal as God gave us this special vocation through our dear Fr. Aloysius and our Blessed Mother in Fatima. Let us also follow all his directives and orders to the letter and to the spirit.

R. Mandel

- (It appears to me that the "Declaration" and other similar write-ups were marked "Confidential" in order to keep the big secret from me in particular.)

His statement "It appears to me . . ." explicitly affirms that the foregoing statement is merely based on impression.

" in order to keep the big secret from me in particular." He manifests some kind of a persecution complex.

In truth, it was marked "confidential" to protect the gentleman from Alamos, Fr. Superior. This way, it will not fall indiscriminately in the hands of others - to those solely concerned, namely, the Board of Directors and the Professed Brothers. They have the duty to see to it that the Will of Fr. Aloysius is followed.

Mr. Manahan, I ask you again, out of love for you, and for the good of your own soul, to repent and then retract what grave harm you have caused by transgressing the Eighth Commandment in grave matter. Please do this for your own spiritual safety and welfare.

I have consulted some upright men and also some holy and honest priests to confirm my conscience. To retract statements that are true would make me a BIG LIAR. While I was with the group in Alamos, Fr. Carpenter called me disobedient and a murmurer in defending the cause of the Board of Directors and Fr. Aloysius, Fr. Founder. Now that I am outside and free to tell the truth, he calls me a calumniator and a slanderer.

D. Manahan

Conclusion

I am not surprised to hear Fr. Charles deny all points (more than 50) of my declaration by saying that what is freely asserted is freely denied. He himself has denied his very Fr. Founder, Fr. Aloysius. He has refused to acknowledge the very existence of the Board. Instead of giving adequate explanation to my declaration, he resorted to character assassination. This is not new to me as he himself has discredited persons like John Haffert. Mr. Haffert has contributed so much to the Church with His writings and apostolate concerning Fatima. Fr. Charles told me that there was something questionable about his past. He also discredited the Blue Army by saying that he knew leaders of the said organization who holds a Rosary on one hand and a glass of champagne on another. He also mentioned that part of the book on the Marian Movement of Priests came merely from the imagination of Fr. Gobbi and not from the Most Blessed Mother. He also criticized the book " The Mystical City of God " saying that Ven. Maria De Agreda wrote some things that were contrary to the Holy Gospel.

Fr. Charles does not admit his own fault and will probably not. He blames the trouble between him and the Board of Directors not on himself but saying that it started when Dr. Franklin Dailey and Kevin Matthews went down to San Juan de los Lagos. These were his assertions to me.

Members of the Board of Directors
Missionaries of Perpetual Adoration
Los Angeles, California USA

January 6, 1986

Dear Members of the Board of MAP,

Enclosed is my comment on the report written by
Fr. Charles Carpenter entitled " Reply by Fr. Charles Carpenter,
MAP, to " Declaration of Alessandro Manahan concerning MAP."

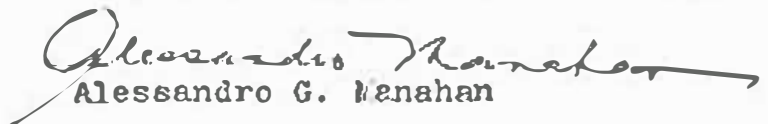
I hope Fr. Charles understands that my declaration is
not a public accusation of him but a private report rendered
to the Board of Directors of MAP for whatever actions they
deem fit to undertake.

Having been appointed previously by Fr. Founder,
Fr. Aloysius Ellacuria and the Board members, I find it unho-
wardly and untruthful to remain quite especially having observed
several things not proper.

Humbly, I ask your prayers that I may faithfully cor-
respond to God's grace by remaining truthful inspite of diffi-
culties and inspite of possible revenge and reprisal.

Sincerely recommending myself to your prayers,

Very Respectfully and Sincerely,


Alessandro G. Manahan

January 24, 1986

Board of Directors
Missionaries of Perpetual Adoration
Los Angeles, California

Dear Members of the Board,

Enclosed is a part of my report of January 6, 1986. Due to the many things to take care of during the semestral exams, I overlooked this part and failed to include in my Jan. 6 report.

I thank God, the Most Blessed Virgin Mary, Fr. Aloysius and all of you for your prayers. I am doing well and am happy as a student of Theology here in Guadalajara. Please continue to pray for me.

Today, I started to spread the message of Fatima among my fellow seminarians. The Pilgrim Statue of Our Lady of Fatima and the Infant Jesus of Prague which I brought from LA this December is now visiting every seminarian's room every two days. Materials about Fatima are given and each one is enrolled in the Scapular of our Lady of Carmel during each visit. Hope that through your prayers all the 250 seminarians will be reached and will come to know the message of Fatima.

The Pilgrim Virgin Statue that was given by Joe O' Connor last August has been going from one house to another since September. People who have not been praying the Holy Rosary are starting to do so now.

Every Saturday, my apostolate work is to visit the sick in the hospital. I pray the Holy Rosary with patients and their families and every one is enrolled in the Scapular of our lady of Mt. Carmel (about an average of 25 per Saturday). They also receive explanations from me about our lady's promise in her Scapular and Rosary and the message of Fatima as well. The faculty I received from the Carmelites of enrolling others in the Scapular comes in very handy for my apostolate and imitating Fr. Aloysius in his love for the sick people. I had seen many miracles of graces that God has done through the Scapular and the Holy Rosary among the sick that I encountered. Kevin is also giving me all the moral support needed. God love you all.

In the Most Blessed Sacrament and the Immaculate Heart of Mary,

Per Fr. Charles, the role of a Priest is only to administer the Sacraments.

Per Fr. Charles, a priest is apt to loose his enthusiasm in five years time. Is he losing his?

Per Fr, Charles, the salvation of souls come first before giving glory to God,

Per Fr, Charles efficacious grace is irresistible. Per dogma of Faith, it is resistible.

I made a comment about care in distributing Holy Communion especially to people receiving it on the hand. And Fr. Charles in front of everybody asked me a question, Do you think that Christ is present in the particles that fall on the floor?

I told the Community a story which I read from private revelation. It was about the Blessed Virgin and St. Joseph, St. Joseph who was working hard and honestly was taken advantage by some people who give him poor wages. One day Joseph and Mary found themselves without food on the table, Their only resort was through prayer. After confidently praying someone knocked at the door and gave them some food, In front of everybody Fr. Charles told me not to be telling such stories.

One day, Fr. Charles, myself and a man was having a conversation over lunch on the subject matter of the world situation and its moral condition. I shared my thoughts saying that the three causes attributable to the moral decay of men are as follows. First, men do not believe or recall that there is a life hereafter. Second, men is so engrossed in pleasure and comfort and thirdly, men are not contented in living a simple life and the charity that they must show to others and the submission to God's Holy Will, These problems can be solved if we meditate on the Glorious Mysteries which solves the first problem;; the Sorrowful Mysteries solving the second problem and the Joyful Mysteries solving the third problem, The next day Fr. Charles told me that I should not be saying such things.

Fr. Charles talks to us and tells us not to believe those who talk against him. He was terribly mad and insinuated that I was inspired by the devil, I had talked to some brothers defending Fr. Aloysius purpose of setting up the Board of Directors as-Fr: Charles read the letter of Rome to us. The Brothers have no business knowing or hearing such letter. By reading the letter, he was discrediting the Board of Directors. I also asked the Brothers why Fr. Charles laughed at my suggestion about the problem of vice in Alamos. So I stood up and asked any brother if I said anything bad against Fr. Charles, He tells me to keep quiet and says how guilty I am. So I told everybody... I understand there is no democracy in a religious order but neither should there be autocracy.

One morning, breakfast was not ready. Two brothers were talking in the patio. I told them "why don't we pray the Holy Rosary while waiting for breakfast." Fr. Charles sees us from the window and shouts at us for lingering in the patio not doing something. (He complains that he is up to his neck with work and here we are not doing anything.) So we went in and while the rest of the brothers were helping, I joined Bro. Martin in playing the guitar (as Bro. Armando only want a number of helpers to avoid confusion). Fr. Charles came in and reprimanded me but not Bro, Martin, Fr. Charles tells us that we should be doing some work. So I went to my room and did some work. At breakfast, Fr. Charles tried to scold me again in front of everybody. So I tried to explain nicely that Bro. Armanso who is in charge should tell us that breakfast won't be ready for the next so many minutes- please do something else. As we don't know when breakfast would be ready, I joined Bro, Martin in playing the guitar (as Brothers told me that I had been unsociable lately). Besides if we are late for breakfast, Fr. gets mad. So I told him, it is poor planning on the part of superiors and emphatically told everybody that there is no order, no system- and

Fr. quits me down by saying- I should not be giving sermons.

Congregation is training ground for future autocrats- by Fr. Charles' example. E.G. Cesar Esquer was assigned by Bro. Cesario in his absence to be the Superior. Some Americans came to the Congregation and he tours them around Alamos delegating his duty to Bro. Martin. When I asked why Bro. Cesar left, he said the Superior can do anything he likes. e.g. Hermano Cesario tell some brother who complains of too much work delegated to him, "Don't worry, when you become a superior you will do the same work delegation. Hermano Cesario tells a member of the Board over the phone, " Don't worry I am a good slave driver."

If the wall that fell down in December had been repaired before, the cost would not have been too much.

A brother confided to me that he met an American girl in Alamos who invited him to her home. lie occasionally cooked for her and fornicated with her.

A Brother confided to me that he was gay and was having a hard time as he was attracted to somebody else in the Congregation. This is an example of Fr. Charles not knowing what is happening around because of his frequent absence.

When Fr, Charles presented the problem of vice and Protestants converting Catholics to their religion, he asked us how is the problem to be solved. Then I suggested to evangelize (since they always talk about evangelization) with Catechetical instructions- the way our Blessed Mother taught the children at Fatima, promote the Halt' Rosary and the wearing of the Brown Scapular. Fr, Charles laughed at my suggestion and said:"What? Tell them there are Three Persons in the Blessed Trinity."

Fr. Charles plays favoritism with those who always agree with him. One Brother who had been resting for some days due to flu was asked by Fr, if he needed more rest.

And if so take more rest whereas he refused me permission to do so when I asked permis-sion as I was really feeling drowsy. I took some anti-histamine as I suffered some allergic reaction after working in the orchard. Instead, I was asked to do some readings for the community.

Bro. Armando told me that Bishop Miguel invited the Congregation to go down to Guadalajara but Fr. refused after knowing some of the things that Bishop Miguel wants. Bro. Armando did not tell me what he wanted but one day I found out some notes in the archives that Bishop Miguel wanted to bring in a second priest. Could this be the real reason for his denial- in order to have full authority to himself?

Against Will of Fr. Aloysius

The will of Fr. Aloysius is to have a 24 hour round the clock Perpetual Adoration. It is understandable that- we don't have enough members right now. But in an analogous manner we can at least have for example three hours each day with present members alternating. Bro. Armando, Bro. Cesar Esguer, and I agreed to alternately spent one hour of Adoration for a 3 hour period in the morning. Fr. Charles disagreed. This is an example of autocracy. Members of the Congregation have no voice, even in matters that arc, .proper to the spirit of the Congregation. Fr. Charles tells me that he has some reservations about perpetual Adoration at this time. He says it is imprudent. Could there be any imprudence in forming and developing in the brothers the love of the Holy Eucharist?

So I asked Fr. Charles if he would allow me to have a private Holy Hour with the Blessed Sacrament exposed. He said yes, only after I prove to myself that I make frequent Holy Hours before the Blessed Sacrament unexposed (as he believes the brothers are not ready for it because they don't even visit the Blessed Sacrament frequently). Shouldn't Fr. teach them how to love our Lord in the Most Blessed Sacrament? So when I stay kneeling down for an hour at night after Completas, he tells me that "my showy and exaggerated piety may upset the brothers and I should not stay too long in prayer as I and my imagination is weak."

Every time I remind Congregation and Superior about spirit and will of Fr. Aloysius he calls me disobedient and murmuring.

Fr. Charles asked me to take over the Catechism Class so that • he will have more time to conduct interviews and guidance for individual brothers. In reality this only provided Fr. Charles the chance to be away from Congregation-and the MAP spirituality which he teaches after Catechism is no longer taught (for 1 ½ years).

On October 12, 1978, a document was signed by Fr. Charles, Fr. Aloysius, and 3 members of the Board recognizing that the Board of Directors own properties at Alamos. Yet Fr. Charles wants to sell without informing Board Members, things like stereo and tape system, xerox machine, frigidaire, air conditioners.

Fr. Charles barely mentions about Fr. Aloysius, his spirituality, his life, teaching and Charisma. He told me that postulants are not members of Congregation and are not supposed to know the secrets of our order. He cites Bro. Pancho who has been with the "Legion of Jesus and Mary" for more than 6 months and he never knew their secrets. He said that if we practice the will of Fr. Aloysius many will not be able to stay long in the Congregation. For one and a half year that I have been with MAP, no MAP spirituality has been taught. There was a letter and directive written by Fr. Aloysius that Fr. Charles should learn and study about the life, teachings and spirituality of St. John the Evangelist and should be imparted to the brothers. I have never heard him do so,

Fr. Aloysius wants that everybody, from the lowest position to the superior should do some manual work. Bro. Cesario requested me to take the garbage out in place of Fr. Charles. The "desportador" (one who wakes the community in the morning) does the taking of the garbage out and it was Fr. Charles turn to be the "despertador". Bro. Cesario requested me because he said that taking the garbage is beyond the dignity of a priest. neither does Fr. Charles nor Hermano Cesario participate in community manual work.

Bro. David defends Fr. Charles position of not following will and spirit of Congregation by saying that Fr. Aloysius himself if alive will bow down to the decision of the Bishop. He will direct the spirit and activities of the Congregation according to the needs of the church (rationalizing the involvement of brothers in Charismatic activities), isn't Fr. Aloysius in fact leading us to contribute to the church what it desperately needs-Adoration of the Most Blessed Sacrament and devotion to the Immaculate Heart of Mary?

Also Fr. Aloysius wills that a certain prayer be said (through his letter) upon entering and leaving respective rooms. This is not taught to the brothers and subsequently not followed.

It was the will of Fr. Aloysius that Bro. Cesario should not go and study for the priesthood. He is to remain a brother, a Vicar General who will take care of the brothers in Alamos. As a result

- 1) The orchard and the garden are not taken cared of
- 2) Trees are dying (especially the oranges)
- 3) Ants eating plants and trees
- 4) Armando consulted someone about the soil and was told ih that soil is suffering from a disease similar to cancer
- 5) This was the reason given why trees are drying up plants vegetables requested by Fr. Aloysius are not planted.

Fr. Superior entertains the idea that he has the right to disregard rules and Constitution and wait later on to decide the will of Fr. Aloysius.

- a) Per Fr. Charles rules and Constitution is for a full blown religions organization
- b) Per Fr. Charles, the Holy Bishops told him, how it is to be done--- much later on when Congregation has number of priests, they will sit down and discern the will of Fr. Founder, Fr. Aloysius. Those who would disagree will be given the option to leave the Congregation.

Comment

- a) Congregation will be wasting time and resources on those whin will not do the will of Fr. Aloysius
- b) disobedience to Holy Father, Canon Law, Essential Elements in Church Teaching on Relig)ous Life
- c) Spirit and will of Fr. Aloysius will be forgotten-who will remember later
- d) We will be responsible to Cod for the souls' that are to be saved as determed by God in eternity as to charisma, vocation, and spirit of Congregation.

Bro. Armando who is a professed member has poor Catechetical formation. He says that the Catechism we are using which is similar to Baltimore Catechism has a lot of errors. When I taught the brothers that Christ descended into hell to announce their liberation from limbo-he said it is not so. According to him there are other theories. The article in fact that I presented is a Dogma of Faith (De Fide). He is hard working but has poor organizational ability and mind scattered all over.

Bro. Armando almost died. He was given the last sacraments. He was found one morning; on the floor unconscious full of vomits. He slept with live charcoal in the room. He must have suffocated. The night prior, we had a bonfire with eating and singing and the doctor says he ate too much food without chewing them. Prior to the bonfire he was also running for an hour as Fr. emphasizes and animates everybody about marathons. So probably all the combined factors above were the cause of his almost death-which is the result of unbalanced programming and imprudence.

As far as the spiritual formation of the brothers, he tells me that the daily Holy Mass and Communion, Meditation, Holy Rosary are the built in instruments of formation. This is like treating both the brothers

and the sacraments like machines. The Brothers needed to be guided by him. Bro. Cesario told me that many brothers were badly in need to talk to him for counselling and guidance but he was always away. He said that if he were to efficiently form the brothers, he would be required to spend 100% of his time with them as the Constitution requires. He will have no more time for doing other things, like looking for vocations. He doesn't do vocation work anyway and for a year and a half that I was there 4 people came but 6 people left (which I personally think was due to his lack of zeal and enthusiasm, competency, guidance, and fatherly care).

Cesar Esquer, a postulant once said to me that there are many gays (homosexuals) in our Congregation. One of them who is still there right now was with him one time while shopping in Navajoa. He told me that this brother was looking at good looking men and admiring them.

Bro. Cesario, our Vicar General gives bad example by doing his work in the office instead of being in the Holy Hour.

Bro. Armando who is a professed member gives to the dogs the Macaroni salad that I cooked-his reason was that my cooking was good for the dogs and that I always cook with pasta.

I always cooked varieties but someone bought cartons of pasta. Fr. tells me that I am a very good cook and that he recognized the happier dispositions of the brothers because of good food-and so are the comments of the rest of the brothers.

Bro. Martin whom Fr. Superior allows to be involved with Charismatic activities saw one day a picture of millions of devotees of our Lady of Fatima. He tells me that there are many fanatics in the picture. Another brother told me that Bro. Martin is scandalous and exaggerated when he leads Charismatic group in Alamos.

Brothers don't have good study habits and superior and Bro. Armando don't emphasize this area. Some brothers have free time in school and was used playing, and socializing with other students. One brother also found a girlfriend in school while being in the monastery. (This shows lack of monitoring by our superior-also poor spiritual formation efforts on part of superior-Postulants as a result get low grades.

Superior does not emphasize and promote deeper interest in Biblical and Doctrinal teachings. When I asked him he said, the brothers have a long way to go and they may get bored easily. Fr. Charles is more concerned about their natural formation. e.g. Bro. Ysmael (a professed brother) seriously states that the Sacred Scripture is more important than the Holy Eucharist. Bro. Armando (also a professed member) stated when I told Catechism class that Christ descended to hell ("limbo") to announce to the just souls of their close liberation--that this is not so and that there are other theories.

Fr, Charles tells one of the postulants, Rodolfo, that if he cannot join in the long walk from Alamos to Navajoa, he has no vocation, He intimidates everyone by saying that one is disobedient if one does not join these long runs, walks or jogging exercises, This is an extraordinary thing and he may not command it

under obedience. We have our daily exercises anyway. In order to elicit obedience

from his subordinates, I think he should first show good example by following the will of Fr, Aloysius.

I explained to the Community that I am not against the Charismatic Movement nor do I recommend it, We have our own place in the Church and our place is of vital importance. As Missionaries of Perpetual Adoration of the Most Blessed Sacrament and Perpetual Veneration of the Immaculate Heart of Mary, we are providing the Church what it needs especially in this time of brazen impiety, I consider ourselves as first class charismatics, for the Divinity of Christ is hypostatically united with His Humanity in the Most Blessed Sacrament, In addition the Immaculate, Heart of Mary is the Dwelling place of the Most Blessed Trinity,

A) Many brothers get too involved emotionally without cultivating deeper the spirituality of Congregation and religious formation. They are more enthusiastic over the gift of tongues, tongues and healing rather than learning the doctrines.

B) One brother several nights invited almost everyone to attend a Charismatic Prayer meeting in different homes and leaving behind just a couple of brothers adoring the Most Blessed Sacrament during the Holy, Hour,

C) Fr. Charles asked the whole Congregation who would like to listen to a lay speaker at a Charismatic gathering (coinciding with the Holy Hour) • Everybody said " I will go ", leaving only Hermano Cesario and me behind, I told Fr. Charles that in cases like this we should adjust our Holy Hour to another hour so that everybody could go without leaving our Lord alone in the Most Blessed Sacrament, Fr, Charles showed me his displeasure at my comment. At the Holy Hour there were three of us. Bro, Cesario told me how surprised he was to see Fr, Charles changed his mind by remaining behind who at first had the intention of going, At the Holy Hour, I lead the Holy Rosary devoutly and articulating words with loving attention but Fr, Charles would deliberately rush and when I said at the end " Let us say Our Father, Hail Mary and Glory Be for the intention of the Holy Father, he cut me short, The next morning (I suspect through Fr.'s instruction) Bro, Cesario said in the points of meditation where everybody is present- " don't think that if you pronounce and articulate the words in your prayer you will be heard by God and insinuated that my manner of praying is pharasaical. This is an example of how Fr. Charles gets back at me for insisting on our own spirituality over the Charismatic involvement of the Brothers.

D) If the Congregation is sincere in helping the Church through the Charismatic Movement, Fr, Charles should encourage the Brothers to learn their Catechism, • knowledge. of Faith, deeper spirituality, Adoration of the Most Blessed Sacrament and promote the Holy Rosary and above all following the will and spirituality of Fr, Aloysius. For instance one brother was invited to speak before a group of Charismatics and said nothing except " The young ones are full of energy full energy is possessed by the young ones". Per other Brothers, one Brother leads a Charismatic group in an exaggerated and scandalous manner,

His Excellency Archbishop Vincenzo Faggiolo
Congregazione Religiosi Institut Secolari
Rome, Italia
February 19, 1986

Dear Archbishop Faggiolo,

Re: Revenge and or Reprisal
Fr. Charles Carpenter, Missionaries of Perpetual
Adoration, Sonora, Alamos, Mexico

My name is Alessandro Menahan, currently a First Year Student of Theology studying in the Seminary of Guadalajara.

The reason why I am writing this letter is to inform you, Your Excellency of my situation and to seek help.

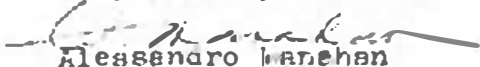
I fear revenge and or reprisal from a Priest whose name is Fr. Charles Carpenter. He may even enlist his Bishop to serve his purpose as he has previously done to another seminarian. He may even try to remove me from the seminary unjustly or jeopardize my future ordination.

Here in the Seminary, the official Secretary, Fr. Fernando Berajas, told me in confidence that inquiries were made about the name of my Bishop by members of the Missionaries of Perpetual Adoration. This is highly unusual as I have completely detached myself from the Congregation more than a year ago.

I am enclosing an outline and some documents to explain the situation. I also sent the same information to my Bishop. The documents are sent to you in strictest confidence. They have not been sent to unconcerned third parties. They were sent to concerned parties like Fr. Charles Carpenter, Superior of the Fious Union in Alamos, Sonora, Mexico, His Professed American Brothers who knew Fr. Aloysius Ellecuria CEF, the Founder, and Members of the Board of Directors of a non-profit California Corporation who finances the Fious Union.

The documents were not written to public accuse Fr. Charles Carpenter but to help the Board of Directors of FAF discharge their duties well and to help Fr. Charles Carpenter correct himself. Entrusting myself to your fervent prayers and Apostolic Blessing.

Respectfully Yours in Jesus and Mary,


Alessandro Menahan
Seminario Mayor de Guadalajara
Apartado 5-788
Guadalajara, Jalisco 45,000 Mexico

I have an ongoing fear of vengeance and or reprisal from a Priest from Alamos, Sonora, Mexico. He might write you or even enlist his Bishop to tell you of some misleading facts. For this reason, allow me to outline the facts with enclosed documents:

- 1) Fr. Aloysius Ellacuria, CMP, founded a Community (still a Pious Union), called Missionaries of Perpetual Adoration whose house is in Alamos, Sonora, Mexico. Its complete name is Missionaries of Perpetual Adoration of the Most Blessed Sacrament and Perpetual Veneration of the Most Blessed Sacrament.
- 2) With the help of the laity, Fr. Aloysius also formed a California Corporation also called Missionaries of Perpetual Adoration in Los Angeles which is distinct and separate from that of the Pious Union in Alamos. (Note that the Corporation and the Pious Union have the same name.) The purpose of the California Corporation is to help finance the candidates for the Holy Priesthood they sponsor. It was also to finance the growth of the Pious Union founded by Fr. Aloysius if it were to follow his founding charism. The non-profit California Corporation also own the properties in Alamos and Guadalajara in which the seminarians and members of the Pious Union are residing.
- 3) In 1979, I was appointed by Fr. Aloysius and the Board of Directors of the non-profit California Corporation as its Accountant. I did set up accounting procedures for the California Corporation and the Pious Union in Alamos, Sonora, Mexico. Audit reports and and other reports and observations were submitted periodically to Fr. Aloysius, Fr. Pounder and the Board of Directors who are all lay people. # Exhibit A
- 4) Fr. Aloysius invited me also to join his Pious Union as a religious in which I entered in 1983, two years after the death of Fr. Aloysius in 1981.
- 5) As a postulant and novice in Alamos, Sonora, Mexico, I did my best as a member of the religious community.
- 6) Having known Fr. Aloysius, his intentions and directives, I observed many things done by Fr. Charles Carpenter, Superior of the Pious Union, contrary to the Will of Fr. Aloysius, Fr. Pounder of the Union. In defense of Fr. Aloysius Will and in defense of the Board of Directors which Fr. Charles discredits among the members of the Pious Union (which I with my conscience felt was my duty) I was unjustly branded as disobedient and a murmurer. Even during the days when Fr. Aloysius was alive, I saw how he was justly upset with Fr. Charles disobedience to him.

- 7) In January of 1985, after a private conference with the Superior, Fr. Carpenter and being scandalized by many things in the community, I asked him when I could leave. I was so eager to talk to the members of the Board about Fr. Carpenter's negligence and disobedience to Fr. Aloysius, Fr. Founder. Both of us had an understanding that I am leaving on my own accord. He even wrote a good letter of recommendation on my behalf. Fr. Charles Carpenter also asked me if I could help him talk to the Board regarding their differences. # Exhibit B
- 8) On April 1985, after being requested by the Board of Directors of the California Corporation, MAP, a report was made regarding my observations during my stay in the Pious Union. # Exhibit C
- 9) On November 15, 1985, Fr. Charles Carpenter, Superior of MAP, came to see me personally and demanded that I retract my April 1985 statement.
- 10) November 13, 1985 (eight months after my report), Fr. Superior made his comment on my Declaration of 1985. # Exhibit D
- 11) On January 1986, I replied to Fr. Superior's comment of my April 1985 Declaration.
- 12) Fr. Barajas of the Office of Secretary of the Seminary of Guadalajara told me in confidence that there were some inquiries made about my Bishop's name. Previously, Cesar Ramirez, a Second Year Theologian, who is also a Vicar General of the Pious Union asked me personally of my Bishop's name.

Because of the above, I feel obligated to send your Excellency, a copy of my declaration and reply to Fr. Superior's statements. I might add that the Community which had about 18 members when Fr. Aloysius, Fr. Founder was living in 1981, now has only one Priest and 6 members. I simply send you the enclosed for your information, for I have a real fear of revenge and or reprisal.

Humbly recommending myself to your fervent prayers and pleading for your Apostolic Blessing,

In the Most Blessed Sacrament and the
Immaculate Heart of Mary,

Alessandro Manahan
First Year Theologian
Seminary of Guadalajara

I, DONALD RABIDEAU, declare as follows:

I met Father Aloysius and through his inspiration, I joined the Missionaries of Perpetual Adoration in 1979 and I left in August of 1983. I was a member of the Congregation for approximately four years. During my time with the Missionaries, I came to know Father Charles quite well. We talked for many hours and he talked to me longer and more often than he talked to anyone else in the Community. During the time I was a member of the Community I came to the following conclusions concerning Father Charles Carpenter:

- 1) He was very dictatorial.
- 2) He has a two faced life. He desires to be something he is not
- 3) If one didn't go against what Father Charles perceived to be his interest, there was not a problem.
- 4) He has a false mysticism.
- 5) He lived from moment to moment.
- 6) He was very narrow minded. He wanted people only to be in prayer.
- 7) He seldom related to others.
- 8) He was distant to the needs of individuals.
- 9) He is definitely emotionally unstable and he somewhat realizes this.
- 10) He was whimsical in the Monastery, and acted emotionally and out of self interest.
- 11) He ran the brothers around like babies, imposing silence and conditions resembling martial law.
- 12) He loves Power.
- 13) He spent a lot of time in his room alone.
- 14) He was not able to put into practice his ideas, so there was always a gap between his ideas and what could be put into practice.

During the four years that I was with the Missionaries there were only 3 assemblies ever called. There was always tremendous confusion. The community never could plan anything. When a decision was made to do something, than it wasn't done.

The Missionaries never really were a community. There were only three general assemblies ever called. Very rarely was there a discussion of defining what the community was. The questions "What are we" and "What are we about" were never answered. When I would ask Fr. Charles, he would say: "We'll just leave it to the Holy Spirit". He just seemed to live from moment to moment.

There was never any direction to the community. The Community didn't seem to be getting anywhere.

Father Charles has a false mysticism. He is contemplative and philosophical and reads St. John of the Cross a lot. He thinks he is in the dark night of the Soul. He believes if he becomes active, he will lose his union with God.

Father Charles governed the community in an erratic manner, being moved by what he felt at the time rather than by plan. For example, my mother got interested in group dynamics and Father Charles got interested in it through her and tried it in the community. This lasted for awhile and than ended.

I came not to rely on Father Charles for spiritual advice or his prayers. When I talked to him more often than not he would seek my advice rather than the other way around.

Father Charles did not seem to love the community. When the

brothers were going to leave Alamos to go to the Seminary, he did not want to see the brothers off when they left. He told me so, and also told me he had to force himself to do so, and that his heart wasn't in it. I told him on another occasion that he should be like a mother to the brothers and be concerned about them as a mother loves her children. A week or so later, he said I was right, but he never seemed to be really interested in the brothers or the community other than in a legalistic way. He has no true paternalistic love for the brothers or the community.

Father Charles gained a reputation as a holy person. He has a good mind and sounds good, and he is handsome. However, he told me on numerous occasions that his prayer life was not that good. In my opinion he is not truly what he projects to other people.

When the brothers who were in the seminary in Guadalajara returned to Alamos in the summer of 1983, including myself, we wanted to do something to try and get the community moving. We studied the Constitutions and almost all of us wanted to implement the Constitutions as best we could and to try and determine more accurately what Father Aloysius wanted so that we could more completely implement his will. Both myself and Ernesto were quite enthusiastic about trying to do this, as were most of the other brothers in the Community. Father Charles, although he paid lip service about going along with this, almost from the outset started bringing out documents as to why the Constitutions couldn't be implemented and that they really didn't pertain to a Pius Association. Nevertheless, the community voted to follow the will of Father Aloysius and to implement the Constitutions as best we could.

Father Charles became increasingly unavailable to the community in the summer and the situation became quite bad, in my opinion. Ernesto in particular was not able to see Father Charles to talk to him, even though he tried for many days. Five of the brothers then decided to go and see Bishop Luis Reynoso Cervantes to see if he could look into the Community. We explained to him in quite a bit of detail that the Superior was being a dictator and was not being responsive to the needs of the Community. Documents were also left with him. We understood that we had a right to appeal to higher Church authority. Nevertheless, when we returned to Alamos, Father Charles was quite angry at all of us. At a Community meeting he publicly chastised Ernesto, but in an erratic fashion, changing his reasons about five times during the course of the berating. He declared Grand Silence for the entire Community, and he and Caesario went around spying on everyone. That night, Ernesto climbed over the wall and phoned Bishop Luis about the new developments, hoping that some reason could be infused by him. Finally Ernesto apologized to Father Charles to defuse the situation.

Neither Ernesto nor I had definitely decided to leave the Community before these incidents. We both came to the conclusion that the situation was hopeless with Father Charles, and we both declined to renew our vows on August 15, 1983. Both of us were in good standing as far as I know and both of us had excellent reputations at the Seminary in Guadalajara. Ernesto, in particular, was highly regarded, since he had the highest grades in his class.

I am writing this declaration with the hope that bringing out the truth about Father Charles and the Missionaries will result in some affirmative action so that the Community can be reestablished as Father Aloysius intended. Father Charles stated that it was the rule of the Community, established by Father Aloysius that we could not leave the community for the death of any family member, other than our mother and father. I am willing to take a lie detector test as to any of my statements to prove that I am telling the truth.

I declare under penalty of perjury that the foregoing is true and correct. Executed at Salt Lake City, Utah this day of 1986.

DONALD RABIDEAU